

# The Indiana Jewish POST & OPINION

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**FREE CHICKENS** — Israelis know how to confront their government and get the needed publicity for their complaints and in the case at hand were giving away hundreds of free chickens in front of the Knesset to win their point that prices were too low for the poultry farmers to make a profit. The problem arose as the government lifted production quotas and the glut then caused prices to fall by almost a third.



**STEEP PRICES IN DAVIS' VILLAGE** — Sales of condos in the Mamilla Project have skyrocketed even though the prices are steep and the economy in Israel is supposed to be in the doldrums. This view of Moshe Safdie's plan for the area is slowly beginning to evidence itself as building progresses. In the first months \$7 million in sales were concluded, four of which were in the \$1 million class, three between \$650,000 and \$750,000 and two between \$350,000 and \$450,000. The first phase of Davis' Village, which is to be ready for occupation by spring of next year, is 40 percent sold. All the buyers are from the diaspora.

## Judge Thomas faulted on Farrakhan support

See editorial this issue

NEW YORK — When Abraham Foxman, who heads the ADL, said in connection with Judge Clarence Thomas' repudiation of Louis Farrakhan who he had praised some years ago that it is "not possible to separate Farrakhan's message from Farrakhan the messenger", he expressed the view of most of the Jewish community.

Leaders of that community were split over the recent development that revealed Thomas' espousal of Farrakhan some years ago, presumably before he began spouting his anti-Semitic accusations. At the time Thomas supported Farrakhan he was chairman of the Equal Employment Opportunity Commission.

The American Jewish Congress and the American Jewish Committee did not agree on the most recent development. Henry Siegman, Congress director, said that if Judge Thomas expressed admiration for Farrakhan "he has disqualified himself from service on the Supreme Court." The Committee's new president, Alfred Moses, said, however, "While it is important to remember that Judge Thomas' speeches occurred before Minister Farrakhan's anti-Semitism became common knowledge in 1984, it would be appropriate for the Senate Judiciary Committee to inquire about this matter."

A statement by Thomas after the Dallas Times reported statements of praise by Thomas of Farrakhan in two speeches in the fall of 1983, was precise: "I repudiate the anti-Semitism of Louis Farrakhan or anyone else. While I support the concept of economic self-help, I have never supported or tolerated bigotry or any kind."

Foxman said he hoped "that Judge Thomas, who has always eschewed bigotry will publicly acknowledge the danger in attempting to distinguish elements of a bigot's program which might be considered positive from an overt message of vicious racism and anti-Semitism. Failure to acknowledge this only legitimizes Farrakhan's overall message of hate."

## Shamir's decision policy: he just doesn't make them

JERUSALEM — A Prime Minister who may not be making decisions but merely lets things drift was pictured in a long analysis of Mr. Shamir's method of running the government by David Makovsky in The Jerusalem post.

Under a heading which read, "Shamir's politics of secrecy: A studied immobility," Makovsky's opening sentence tells it all. "Secrecy has been the byword for Prime Minister Yitzhak Shamir ever since his underground days, and it has remained his calling-card. Except for his closest counselors, nobody knows exactly how he makes decisions — or, as critics suggest, whether he makes them at all."

Makovsky wrote: ".....Shamir does not make big decisions. One confidant said 'the prime minister's point of departure is that things are going the right way now and the present situation is better than the alternatives.' He abstained from the Camp David Accords, did not favor withdrawal from Lebanon in 1985, and seems to see the Palestinian issue essentially through the prism of U.S.-Israel relations."

Even when there was evidence that Mr. Shamir had been correct in his decision, as for instance not to retaliate to the Scud missile attacks, Makovsky found his theme confirmed. "The prime minister has no rival when it comes to iron nerves, says Elyakim Rubinstein," Makovsky wrote. "The decision not to retaliate for Scud attacks and the slow pace of the peace process perhaps point to the

Continued on page NAT 16

## BOUQUET OF THE WEEK

Memo to Marer Flower Shop,  
Send this week's bouquet to:

### Daniel Cantor

This week's bouquet goes to Daniel Cantor, president of Hooverwood Nursing Home and treasurer of the Damien Center Inc.

Cantor co-chairs the Federation's audit committee, is a member of its executive committee and serves on its board and the boards of Indianapolis Hebrew Congregation Foundation and the Hun School of Princeton.

Cantor is chairman and co-owner with Joel Coleman of Hamilton Displays Inc., which designs, engineers and makes custom-built displays for trade shows. He and Coleman also are partners in a



Daniel Cantor

business that acquires and manages small businesses.

### Retraction

In last week's Indiana P-O, an article on the Heilbrunn sentencing contained state-

ments concerning others that were incorrect. The post apologizes for the errors.



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COMING IN CONCERT

<b>SMOTHERS BROTHERS</b> July 21st & 22nd 	<b>The VAN DELLS</b> Aug. 19th 	<b>DIANE SCHUUR</b> Sept. 9th 
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THE PLATTERS September 30  
THE AMAZING KRESKIN September 23  
DAVID BENOIT October 21

## 55 new Soviet immigrants in June, July

Indianapolis has received 55 new Soviet Jewish emigrants in June and 20 in July, Inna Katz of the settlement staff at Jewish Family and Children's Services says.

Katz said JFCS would welcome more volunteers to serve as family circles to help the Soviets and more to help with transportation.

"So many people need to go to the hospital, Social Security, housing department," she said, that transportation is especially important, since the immigrants have no drivers' licenses or familiarity with the city.

She said JFCS gets notice ranging from two days to a week or more in advance that immigrants are arriving.

"We know how many will arrive, but we don't know the day of arrival," well in advance, she said.

She said the immigrants are settled in Knob in the Woods apartments or if there is no choice, are placed in a

hotel for a few days until an apartment is ready, with all the furniture and supplies in place.

Most of the immigrants come as parents, children and grandchildren, she said, but few of them have relatives already in Indianapolis.

"We have a lot of people

helping. We really do appreciate their help, Katz said, but more are needed.

Earlier arrivals are helping by meeting them at the airport, finding them employment, showing them the city, even taking them to movies.

"They help a lot," said Katz, an immigrant herself.

## OBITUARIES

### Philip Lasley, 66, social worker

Philip Lasley, 66, an educator, social worker and civic leader, died Saturday, July 13.

Mr. Lasley was a psychiatric social worker, administrator for the Indianapolis Public Schools department of social services and all special services and, for many years, a legislative lobbyist for IPS.

He taught finance and business administration at the Indiana University School of Social Work in Indianapolis in the 1970s.

A graduate of Indiana University with a master's degree in clinical social work, he also was a graduate of the Adjutant General School at Fort Benjamin Harrison.

He was a veteran of World War II, serving in counterintelligence.

Mr. Lasley was a member of Indianapolis Hebrew Congregation, Scottish Rite, Oriental Masonic Lodge and Murat Shrine. He was a member and past president of Downtown Lions Club and a

member and past president of Midtown Mental Health Center at Wishard Memorial Hospital. He was co-founder and former president of the Child Abuse and Prevention Council and a member of the Social Welfare Board at the request of H. Dean Evans, state superintendent of schools.

He was past president of the Indiana chapter of the National Association of Social Workers and a member of the American Legion's Leo F. Welch post. He was a member of the board of the Indianapolis chapter of American Red Cross.

Services were Tuesday at Indianapolis Hebrew Congregation, Rabbi Jonathan Stein officiating. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Survivors include wife, Jacquelyn Gusikoff Treacy-Lasley, brother G. Keith Lasley, a nephew and two great-nephews.

### B'nai Torah, elects official, trustees

Three new board members, trustees and officers were chosen by Congregation B'nai Torah members at their annual meeting July 7.

New board members are Drs. Jack Cotlar, Alan Friedman and Fred Mandelkorn. They will serve three-year terms ending in 1994.

Trustees re-elected for one-year terms are Jack Dorfman, Joe M. Epstein and Dr. Ronald B. Franklin.

Re-elected as officers of the congregation are its president, Mark Hasten, vice president, Barry Pakula, secretary, Dr. George Tanner and treasurer, Harry Goldstein.

Albert Fischel chaired the nominating committee.

Retiring from the board this year after having served two three-year terms are Dorothy Friedman, Etana Friedman and Marvin Sacks.

### Kathe Rothholz, 101, dies

Kathe Gottheil Rothholz, 101, died Thursday, July 11, at a Danville nursing home.

Born in Plauen, Germany, she moved to Indianapolis in 1970 from Rochester, NY.

Mrs. Rothholz was the wife of the late Berthold Rothholz and mother of the late Ernest Roth, who died in 1984.

Survivors include six

grandchildren and 11 great-grandchildren.

Graveside services were Sunday at 11 a.m. at Indianapolis Hebrew Cemetery North, Rabbi Jonathan Stein officiating.

Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

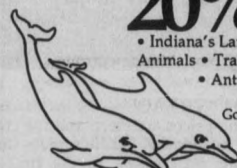
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## I HEARD IT ON TUESDAY

### Where they say 'Nee How,' instead of Nu?'

By GISELA WEISZ

TEL.: 255 5019

FAX: 255 1660

ON THE TRACK OF  
MARCPOLO: Companions  
Marion Garmel and Paul



Goldstein left from Los Angeles May 4 for the Far East. Paul, who served in the Korean War, was sponsored by the Korean War Veterans Association. He said one of the most interesting encounters of the travelers was meeting Chaplain Robert White, a major who supposedly is the only Jewish chaplain in Korea, serving the 8th Army.

White is a native of Philadelphia and a graduate of the Hebrew Union College. He told the travelers there are 120 Jewish personnel in the 8th Army, not counting dependents. According to the chaplain, there are 60 civilian Jew-

ish families in Seoul and approximately 70 percent of those are American Jews. The rest are Korean converts to Judaism.

They toured Seoul for six days and later had a beautiful boat ride in Hong Kong Harbor. The shopping is exciting there; Paul bought a sword made of jade.

Marion and Paul said they met many friendly smiling people on bicycles when they journeyed through Canton in South China.

To walk on Tienanmen Square was another exciting experience. The square is so huge, Paul said, it can hold 100,000 people at once, without crowding. To eat the original Peking duck was also a special point among their experiences and to learn that the state's strict laws allow only one child per family was something to ponder.

They even learned to wish the natives a good day: "Nee How!" and learned the expression for toilet, which is called: "Happy House." At the end of our interview, Paul quipped: "When one is in the U.S., one is always in the

Happy House!"

THE MAN AND THE BOOK: Rabbi Milder's doctoral dissertation was recently accepted at Brandeis University. He will be awarded a Ph.D. in Contemporary Jewish Studies this coming winter.

Rabbi Milder's research analyzed survey data regarding the religious behavior of American Jews.

HAPPY BIRTHDAY: Jack Michael Alboher was surprised for his 70th birthday by his children, Robyn, Mike and

Rita Alboher and Pam and Kirk Alboher-Ray. They honored and toasted their father on Friday night, June 8, at Broadmoor Country Club. Jack was truly surprised to be greeted, along with his in-town friends, by out-of-town-

Continued on page 5

# Sidewalk Sale!

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PAPA



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Rochelle M. Cohen  
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## NORM WEISMAN

Flash! Chuckles. If you felt the earth shake last week — it wasn't an earthquake — it was this country "moving" to the right!



And... A "stable" government takes a lot of "horse-sense" to maintain it. And... Many politicians have the right "aim" in politics, but they never "pull" the trigger! And... The UN is like a "slot Machine" in Las Vegas. You keep feeding it money but never pays off. And... He said, "There's a machine out now that can tell when a man is lying." "I know, I married one." And... Water taste funny? The new chemical formula of water in "H2-Ugh" And... What is the "Order of the Bath?" First, the water's too hot; the, too cold. Then you're short of a towel. Then you slip on the soap. And finally, the telephone rings.

Flash! Belated congrats

to Lisa Ann Jacobs (Dick Perks/Steve Jacobs) and Ben H. Deremiah (Robert Deremias of French Lick) who were married on June 15th at IHC. Lisa is a senior account executive with the Indpls. Business Journal and Ben is director of engineering for J.A. House, Inc. Best wishes to the happy new-lweds.

Flash! Mazol Tov to Irene/Robert Fischer, who celebrated their "50th" anniversary last weekend. A lovely cocktail buffet party was held at the Round Tree Clubhouse, where family members and many friends were on hand to toast Irene and Bob. Best wishes for many more wonderful anniversaries.

Flash! Daffynitions. (Midwife) — The second wife of a man who marries three times. (Kibitzer) — A guy who'll bet your shirt on somebody else's hand. (Pedestrian) — One who walks on the "suicide" of the street. (Redskin) — People on the American beaches. (Husband) — A sweetheart with the nerve removed.

Flash! Flash! I hear that there will be four women Rabbis in our community.

Details later... True-ism? The only chance schools in our state have of getting help from the lottery, is to play it.

Flash! Welcome home to a great couple, Rose/Don Siegel. It was their first cruise — 7 days in the Eastern Caribbean waters. They visited Labadee, Haiti; San Juan, Puerto Rico; and St. Thomas, US Virgin Island. They did attempt to see Rabbi Brad Boxman, at the Temple at St. Thomas, but he was visiting the States. Sounds like a terrific trip.

Flash! I wonder if it's true that the busiest man in the world is the speech writer for George Bush — delivering his talks on TV? Flash! Norm's philosophy of the week. Be a patient pedestrian — otherwise you will be a pedestrian patient.

Flash! It was another great family reunion, the Lande-Schuman or Schuchman folk, were all invited for a pitch-in celebration on Sunday, July 7th. At the lovely home of Anna Lee/Alex Lande, on the Morse Reservoir in Cicero, many relatives enjoyed a wonderful day. All were invited, "who can trace the line" to either family. A great happening.

Flash! Jest for laffs. The creditor sent this past-due notice to a customer: "Your mother carried you for 9 months — but we've carried you for a year." Or... He was tired of calling his doctor and getting a recording, so he left this message: "This is the city morgue. Tell the doctor 3 of his patients just arrived." Or... (Preacher) — "How come I never see you in church anymore, Morris?" (Morris) — "There are too many hypocrites there." (Preacher) — "Don't worry, fellow, there's always room for one more."

Flash! The NFL (not for ladies) Mens Club had their most wonderful meeting of the year — thanks to a terrific show, "Broadway At The Center." It is a musical takeoff of the Broadway show, "Oliver." All the actors and actresses were 3 years old up to young teens. An hour-long show of sheer entertainment, heartwarming to see. The singers and dancers were adorable and there were approximately 50 in the cast. Terry Schildcrout, who directed the show, gets 4 stars for a job well done, that was done well. The audience loved it. (Personal — this show should be repeated for everyone to see or at least, taped. It was a show that could be seen twice.) Thanks, kids.

Flash! Surprise! Surprise! And it was a surprise to Morris (Moe) Levy, visiting from Texas, to be surprised with a lovely "70th" birthday dinner bash at Broadmoor, July 5th — for the immediate family. And surprising him, were his sister Anna (Nick) and Bert Nedelman, from California; sister Mary Moss, from Florida; brother Izzy Levy from Houston and Brothers Willie/Faye — Indyities. A wonderful family gathering. Happy Birthday Moe.

Flash! Puns to "shudder" by. Naturally she's a postal worker. As a kid, her favorite game was Post Office... A friend of his married a woman, who right after the ceremony, shot up to 300 pounds. Now he leads a double life... He is so unlucky, that if he bought an aspirin factory, they'd repeal the income tax... She's the laziest realtor — she refuses to make house calls... Hear about the fellow who

blamed arithmetic for his divorce. She put two and two together.

Flash! July anniversaries will be celebrated by Keith/Rita Pitzele; Flo-Mary/Tom Mantel; David/Meta Kleinman; Gertrude/Ben Dock; Miriam/Charles Calderon and Karen/Larry Mitzman. Enjoying a July birthday are Dr. Bernard Oppenheim, Sidney Stein, Johnny Hurwitz; RaeLea Lipken, Stacy Layton, Eve Riceman and Sid Tuchman. You all enjoy.

Flash! A "Hebraic" soldier draftee had so many practical jokes played on him, he started to doubt people. He was on guard duty, when the figure of an officer loomed up in the darkness. "Halt, who goes there?" said th draftee. A voice answered, "Major Moses." Sensing a joke, the draftee said, "Advance, Moses and give the Ten Commandments."

## COMMUNITY CALENDAR

### July 25-28

Three-day Jewish Singles weekend get-away to the Chicago, includes attending "Les Miserables." For details: Jane Rosenfeld, 873-5293.

### July 25-Aug. 8

Rabbi Jonathan Stein leads trip to Israel.

### WEDNESDAY, Aug. 7

Indy Jewish Singles attend Symphony on the Prairie at Conner Prairie. RSVP by Aug. 1 with Debbie, 876-0068 to arrange tickets or carpool.

### SUNDAY, Aug. 4

JCC Bowl-A-Thon, Nora Bowl, to benefit JCC Scholarship Fund. Details: 251-9467.

### Sept. 29

Big Singles Party. Contact: Shelley Frisch, 1130 Alderly Rd., Indianapolis.

### Oct. 13

Former U.S. Surgeon General C. Everett Koop to speak at Block Forum at Indianapolis Hebrew Congregation.

### Nov. 10

Former U.S. Rep. John Brademas of Indiana, president of New York University, to speak at Block Forum at Indianapolis Hebrew Congregation.

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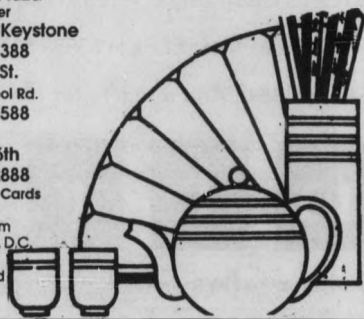
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## CRITIC'S CORNER

# 'Terminator 2' is awesome

By CHARLES EPSTEIN

The new Arnold Schwarzenegger film *Terminator 2* — *Judgment Day* seemingly could not possibly live up to its advance publicity. Not



only does it live up to it, this film positively surpasses it.

It is an incredible movie full of excitement and thrills. It blows you away with spectacular special effects and action scenes. It has everything you could possibly want in an action/adventure film.

What makes *Terminator 2* so unique is that the story by director James Cameron and William Wisher is creative, imaginative and definitely not dull. It keeps you on the edge of your seat the whole movie.

The story is relatively

simple with complex afterthoughts. A Terminator is sent back in time from the future to kill the mother of the resistance leader and the leader (as a boy) himself. A Terminator is a cyborg, a machine programmed to kill wantonly until its mission is accomplished. In the first *Terminator* Arnold Schwarzenegger played the man/machine. In *Terminator 2* there is a maniacal twist. Two Terminators are sent back in time.

Robert Patrick plays the new model Terminator who is much more devastating and menacing than the previous model which Schwarzenegger portrayed.

However the resistance of the future also sends back in time a Terminator of their own, to protect their future leader. This Terminator just happens to be an old reliable model that looks, acts and speaks just like Arnold S. So now Schwarzenegger, even though he is an inferior model Terminator, has the almost impossible task of preventing

Linda Hamilton and her son Eddie Furlong from being obliterated.

The acting in this movie is as solid as its special effects which take your breath away. There are more than enough action scenes to keep your heart pounding. And the special effects, especially the ones concerning Robert Patrick as the superior Terminator are truly wonders to behold. He is basically made from a mass of liquid metal, being able to change shape at will and being impervious to any attack. He even changes his arms and fingers to sharp metal skewers. This new Terminator is an indestructible monster, but a mystifying marvel to watch.

Whatever you could possibly expect from a motion picture based upon special effects that are ballyhooed at costing in the \$100 million range, you get more than you bargained for in a totally surprising and enjoyable evening. The plot is more than palatable. It is intriguing and keeps you guessing what will happen next.

Schwarzenegger has his hands full in this one and the producers, along with Schwarzenegger, will have their hands full of gelt before the summer is over. *Terminator 2* — *Judgment Day* should break all box office records.

## Gisela

Continued from page 3

ers: Mr. and Mrs. Russell Kohlman, Bloomfield Hills, Mich.; Sally Persh, Denver; Mr. and Mrs. Sid Diamond and Debbie, Northbrook, Ill.; Mr. and Mrs. Lou Pardo, Skokie, Ill.; Evelyn Cohen, Florida; Morris Levy, Fort Worth, Texas; and Mr. and Mrs. Stan Albert, Louisville.

The same people celebrated once again with a brunch on Saturday at the Hotel Raddison.

**VISITORS:** From Jerusalem, Shulamit and Michael Hasten with their five children, Esther, Dov, Dina, Zvi and Yisroel, are visiting his parents, Anna Ruth and Mark Hasten.

**SPORTSTOWN U.S.A.:** World-class gymnasts from many countries will hold a tournament at the Hoosier Dome in September. Mickey Maurer is on the organizing committee for the upcoming event. His job was to negotiate the contracts for the athletes.

**MEET & GREET:** The date is official! On Nov. 29, Jewish

singles, 21-39, from Ohio, Kentucky, Missouri, Illinois and Indiana, are invited to the Broadmoor Country Club to meet, get acquainted and to have fun. To obtain invitations, please send addresses to Shelley Frisch, 1130 Alderly Road, Indianapolis, IN 46260.

**PADDLE TO NATURE:** Mickey Maurer likes adventure and likes people. For his latest escapade, a 30-mile canoe trip from Broad Ripple to Turkey Run, he had with him his son Greg; Bruce Jacobson with his son Scott; Tom McKenna with daughter Katlin; father and son Jon and Steve Fish; Joe Claypool with Adam; Don Rothbaum and son Jon; and Kenny Joseph and his sons Brent and Robi.

Each family was in charge of an entire meal for the whole crew. By night they anchored the eight canoes and pitched tents, built fires and slept in sleeping bags. Adventure can be harrowing, of course. The Rothbaums found that out when their canoe capsized in rapids, but fortunately no one was hurt.

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846-6501

## The Thomas incident

Although Judge Thomas may or may not have been aware of the anti-Semitism that flew unchecked from the mouth of Louis Farrakhan back in the days when he praised him, there has been opportunity enough for him to have corrected the impression that the man had his full support.

That is why the Jewish organizations should study long the matter before they excuse the nominee for the Supreme Court for his indiscretion, if that is what it was.

Judge Thomas' straightforward statement denouncing anti-Semitism is welcome, of course, and there is no reason to question his sincerity. He is a man of considerable stature and he does not speak without mature consideration.

Possibly the best solution is to question Judge Thomas on his current views of Mr. Farrakhan's anti-Semitic accusations. That puts him on the spot, but the onus is his in giving his support to the man. One thing is certain and that is that Judge Thomas should not be let off with some excuse for his bad judgment.

Mr. Farrakhan is what he is. He has never changed from the day when he first accused the Jews of living off the backs of the blacks.

It is now time to clear the air, and the opportunity is here. That could bring about a healthy new understanding for the future of the two communities, the blacks and the Jews. If not a return to the days when the Jews were the strongest supporters of justice for the Negro at least a good understanding of the role of the two communities in the democratic process that is America.

In the long run then, the Thomas incident could be a healthy development. The blacks then assume responsibility for those who speak in their behalf and not turn away as has been the fact as if they support anti-Semitism no matter in which cloak it is concealed.

## Who's to blame?

The slowdown in the flow of Russian Jews to Israel is now beyond question, but there is need to know who and what is to blame so that not only timely corrections may be made but future errors of the same kind be avoided.

The Israelis will decide who and what are to blame. By their vote, by their actions as citizens they will address the blame as they see it. But what about any blame to the American Jewish community, may they also have failed to rise to the occasion?

Most certainly the American Jewish leadership realized long ago that the situation we now see was inevitable as long as the Israeli leadership dallied.

True enough the diaspora rose to the heights when funds were required. But that may have been the mistake — providing funds but not insisting on the necessary changes that could have made a difference. If readers of this paper recognized two years ago that month after month the government of Israel was failing to take the necessary action that might have brought about changes that at least offered the hope that the surge in aliyah could have been absorbed by taking radical steps, then everybody else

Continued on page 16

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## EDITOR'S CHAIR

One of the advantages (or disadvantages) of having published a Jewish paper over a period of years is how stories are featured from time to time as new developments when in fact they made the news in your paper years ago.

Take the current story about the crypto Jews both in and around New Mexico and in Belmonte, Portugal. Or the Jewish converts who only in the past few weeks have arrived in Israel from Peru, or the same for the Jewish marranos (they believe that is what they are) from Mexico.

All these news stories have been featured in the past weeks or a year or two, yet they were published in the paper you are now reading perhaps 15 or more years ago. Some of our old time readers may recall our report of a visit to Vento Prieto not too far from Mexico City where there was a synagogue. We spent a large part of the afternoon and early evening talking to the so-called Marranos. Earlier we had visited the rabbi in Mexico City under whose direction they were becoming full-blown Jews. He told us of other colonies in Mexico where there were similar developments. Under the aegis of the rabbi a number of the younger members of the congregation had already been converted as full Jews and had made aliyah.

Then as far as the "Marranos" of the southwest who have just broken into the news as something unusual, their study was written up by Rabbi Floyd Fierman and published a number of years ago. Now once again these actual Indians (through intermarriage, etc.) may light a candle on Friday night because their mothers did so, but unaware of why they are doing it.

As for the Marranos of Belmonte in northern Portugal, that story appeared in The P-O perhaps 25 years ago when a rabbi of Israel went there and instituted enough truly Jewish practices so that a number made aliyah, and since then villagers in Belmonte have actually undergone conversion and others go to Israel to live. Yet that story breaks into the news as if it were a new development.

Another similar story you'll see pop up in the Jewish news from time to time is of tribes in India who believe they are descendants of Jews and have practices which while not precisely Jewish have some connection with Jewish observances.

In fact at one time the same was true of the Jews of Ethiopia. Our readers when we reported about them probably had the same doubts that we now have about these tribes

in India and those Marranos in Mexico and Peru. But the Jews of Ethiopia were recognized as Jews as long as a century ago. Travellers to their section of Ethiopia noted the difference between them and the other odd groups mentioned above. The Ethiopian Jews were truly Jewish in their practices. The one difference was that any holidays, such as Hanukkah which came into Jewish life after the Torah was written, were unknown to them. But as far as kashrut, the bible and prayers, they all distinguished them as Jews without doubt. The only doubts were in the leaders of the Jewish world who didn't want to be bothered with them, even those who were prime ministers of Israel, not to mention the Jewish world in general.

So you see the problems of a Jewish editor who has lived long enough to have gone through these various discoveries of crypto Jews or Marranos. There will be stories breaking from time to time as the one about the Kaifeng (China) Jews and they make interesting copy. Or the story about finding Hebrew writing in an Indian mound in Tennessee, etc, etc.

That one breaks into the news also from time to time.

Oh, the life of an editor!

A proud father is our columnist Rabbi Maurice Davis. His son, Michael was ordained by the Academy for Jewish Religion on May 30, and already has a pulpit — Temple Beth El at Ft. Pierce, Fl. Meanwhile his brother JayR Davis is spiritual leader of Temple Beth Shalom, Vero Beach, so that the three Davis rabbis all are within driving distance of one another. It seems as if they are trying to dominate the Florida rabbinical scene. Our memory goes back to the late Rabbi Abraham Cronbach, a leading liberal of his day on the faculty of HUC, whose daughter Maurice married, and who now therefore is the grandfather of the young Davis rabbis.

Rabbi Davis had the zechut of delivering the ordination address when Michael was ordained.

As you read Rabbi Davis' column each week you realize that he has definite opinions about things and doesn't mince words as does this excuse for an editor.

Si Alexander of San Antonio writes to tell us about the project of the Men's Club of

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# LETTERS

**FREEDOM OF THE PRESS** — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

## Sturm is directed to Pollard records

Dear Editor,

I have read two letters from Mr. Herman M. Sturm (the latest on June 19). Unfortunately, his eloquent rhetoric is diluted by a lack of accurate information on the case involving Jonathan Pollard.

The most authoritative source of information is not Wolf Blitzer's popular book. I refer Mr. Sturm to the official records of the Court which are, for the most part, available. They will reveal the basis for the recently developed Amicus Curiae, a petition signed by 36 prominent individuals who felt compelled to be identified with the Motion for Withdrawal of the Guilty Plea, which will be heard by the US Court of Appeals on Sept. 10. The preamble of the Amicus, noted below, states the legal basis of the Appeal and Amicus, which was derived from the official Court Record.

"Amici, listed above are professors of law and practitioners with special academic and professional interests in issues involving constitutional rights and civil liberties, diverse clergymen and lay leaders, and broad-based national communal organizations. Amici have a particularly strong interest in this case because the circumstances surrounding Jonathan Pollard's guilty plea reveal coercion and bad faith to an aggravated degree, leading to a gross miscarriage of justice.

The potential for prosecutorial abuse in "wired" guilty pleas requires that they be subject to heightened judicial scrutiny — an inquiry that was not undertaken here. Moreover, the lower court's insensitivity to the government's patent circumventions of both the letter and spirit of the plea agreement, its acceptance of prejudicial declarations that the defendant was not given a fair opportunity to challenge, and its imposition of the harshest possible sentence — in disregard of both the plea agreement and established sentencing guidelines — dangerously undermine fundamental principles of fairness and due process."

Mr. Sturm should express emotion (which I understand), and more attention to the legal aspects of the

case. As a loyal American, Mr. Sturm would not condone an abridgement of due process as guaranteed in the US Constitution. The problem here is not whether Jonathan broke the law. To this he has confessed. The problem is whether there were legal violations by the prosecution which were condoned by the Court, which those who signed the Amicus confirmed from the records. Mr. Sturm does not have to agree with the Amici, but I recommend that out of a sense of fairness and justice his opinions be based on facts.

Dr. Morris Pollard  
Notre Dame, IN 46556

## Many takers for free prayer books

Dear Editor,

We very much appreciate that our letter offering free prayer books was promptly published in *The National Jewish Post & Opinion*.

They day following the arrival of the paper, we received a phone call from an old people's home. The following day we got two more requests. Most interesting were two letters that followed... one from a reader out East who asked for two of the books and explained that he was currently unemployed. Then we received a letter from a person in prison out East, to whom we sent what he requested.

Thanks a lot in behalf of our community and in behalf of the recipients of the books.

Michael H. Baker  
715 S.E. Eighth St.  
Minneapolis, Minn 55414

## How Arabs treated in Israeli hospitals

Dear editor,

To honestly see both sides of the Israeli-Palestinian conflict, one must remember also, that when Saddam Hussein sent Scud missiles on Israel, destroying life and property, the Palestinians were dancing in the streets and on their rooftops.

The enclosed article by a Christian hospital volunteer, tells the story of Jewish kindness to Arabs who chose to accept the friendship of the Israelis.

In the interest of fairness, I hope you will reprint the article. Thank you.  
Ruth Izakson  
6 Gessner Rd.  
Houston, TX 77024

Editor's note: We are reprinting the article from *The*

*Jerusalem Post* by Valerie Waller, a volunteer nurse.

I wept today in the little room on the Pediatric Ward in Hadassah Hospital. Nurses are taught not to get emotionally involved while carrying out their duties, but my tears had more to do with the ways of the world than with the little four-month-old Arab baby in my care.

This child, born of Moslem parents who are first cousins, is the couple's second offspring to be born with a congenital immune deficiency. Not only does he lack any natural defenses against disease, it appears to the Hadassah doctors that he is allergic to most, maybe even all, forms of protein.

The treatment of this child has included dextrose, lipids, and the oral introduction of chicken soup broth. Various infections have been treated with the latest antibiotics. This child is receiving the most dedicated medical care.

Yesterday, the pediatrician in charge told the father that the staff had decided to try giving his baby mother's milk, and that it would be necessary for him to obtain it from women in his village near Jerusalem. This morning, an Arab woman came to the hospital and donated milk, but she was the only one to agree to cooperate — and it became clear that she wouldn't be back to provide more of the life-giving food. The distraught father told me he had called the town of Jericho, where he was born and reared, as well as other Arab towns and villages around Jerusalem, begging that just a few of their thousands of nursing mothers help save his baby. All to no avail.

Then word came to me from the social worker in charge of the case. Milk would be furnished by the "Milk Bank" operated by the religious Jewish women of Jerusalem. These women understood the importance of participating in the life-saving efforts of Israel's doctors. Nursing Jewish women keep this life-line going, donating their milk to the Milk Bank as it is needed.

At the very time arrangements were being made to obtain mother's milk for the little Arab baby in my care, a representative from the UN was in Israel on a fact-finding tour. He was in Gaza, listening to the latest complaints from the Arabs

there, complaints which would be transmitted to a world that seems to be just waiting to hear yet another charge against Israel.

My tears in the hospital today were tears of frustration. Why don't people come here and witness Israel's positive actions? Why doesn't the world feel the same anguish when Jews are knifed by Arabs as they do when Arabs are shot with rubber bullets during uprisings? Why do the television cameras roll only when Israeli soldiers are putting down Arab riots, never with the bloody provocations are started by the Arabs themselves?

An Arab can travel wherever he wants to in Israel, but the same isn't true for Jews. If a Jew were to travel to Ramallah and park his car while visiting a home or a shop, his tires would be slashed. Certainly he would be endangering his life. The only way a Christian can travel freely to Bethlehem to celebrate the birth of Jesus is to be surrounded by Israeli soldiers. Yet the UN has the gall to insist on sending a force here to see that the lives of the Arabs are protected.

I remember the day I was happily going about my duties in Hadassah's intensive care unit for premature babies, when the hospital social worker came and asked me if I would consider switching to private duty with a desperately sick baby whose parents had already lost another child in the last three years and were in danger of losing this one. I had come to Israel as a volunteer nurse, and said I was willing to work wherever I was most needed. The social worker explained that the hospital wanted not only to help this baby, but also the parents, who were staying night and day in the infant's hospital room.

Even though my preference was to go on working with the "preemies," I agreed to meet the parents. It is impossible for me to describe my surprise when I saw that it was a Moslem couple for whom the hospital was making such an impassioned plea. I was amazed at the compassion being shown. I, a born-again Christian, was seeing the best example of loving one's enemies — yes, of turning the other cheek. And I was being shown this example by the seed of Abraham, God's ancient people, the Jews.

Past events have given

me very little hope that the UN will deal fairly with Israel. My own country, the US has slowly but surely begun to vote with those who do not believe that Israel has a right to exist. My consolation comes from knowing that we serve a Righteous God, a Heavenly Father who is in charge of all the facts, and that we can put our hope and trust in Him. He will vindicate Israel, the apple of His eye.

My prayer is for people the world over, those whose opinions are molded by the pronouncements of the news media and by UN resolutions, that they come to know the positive side of Israel, and that they do not rest until those who report the news begin to seek and disseminate this positive side as widely as they have disseminated the negative for so many years.

## Falasha derogatory, Beta Israel correct

Dear Editor,

I agree with Rifke Frumkes (letter to the editor published in your issue of June 26) and Michael Taylor (letter to the editor published in your issue of July 3) that Falasha is a derogatory term and I would like to put an end to the discussion by asking and answering the next logical question: if the word is derogatory and the Ethiopian Jews do not, consequently, use it in self-designation, what do they call themselves? According to Baruch Podolsky (writing in *Jewish Language Review*, David L. Gold, ed., vol. 6, 1986, p. 306), the names which Ethiopian Jews use for themselves are *ayhud*, *yahudi* and *beta-esrael*.

Rhoda Chiarella  
Bayside, NY

## Women's services are hardly rare

Dear Editor,

The article about the "Women Only Service" (p. 4 7/03/91) is marred only by one inaccuracy. There are many such Rosh Hodesh services throughout the US and Canada — at least 25-30 Temples hold such services. We have had one such monthly service here at Emanu-El in Dallas for over two years now. I know of many others, as well.

Sheldon Zimmerman  
Temple Emanu-El  
8500 Hillcrest  
Dallas, Texas 75225

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**DOWN TO TEL AVIV** — Snaking its way down the Judean hills to Tel Aviv is this train from Jerusalem as a young Israeli hiker looks down on it. Trains between the two cities have been increased as the scenic rides have cut the trip by 20 minutes to 1 hour, 40 minutes.

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## Only 8000 expected in July in Israel

**JERUSALEM** — With several days having passed with not one Soviet Jew arriving in Israel, and the number for July expected not to exceed 8,000, Israel now knows that it has bungled the situation as far as absorption of the newcomers. Absorption Minister Yitzhak Peretz now concedes that the news of high unemployment in Israel is to blame, not the new Soviet passport regulations.

The concern now is that the Russian Jews will be choosing other destinations than Israel, many of whom would welcome the highly-educated and motivated Jews, even offering inducements to them.

The June influx from the Soviet Union totalled over 20,000.

An undisclosed number of Russian Jews have returned to the Soviet Union.

## Shamir to quit after election?

**LONDON** — That Yitzhak Shamir may step down as Israel's prime minister after next year's general election was a hint that was reported in The Jewish Chronicle here by the paper's foreign editor. Hyam Corney quoted Yossi Ben-Aharon, director-general of the Prime Minister's Office, as stating, "I would guess that Mr. Shamir will lead the Likud into the election but what he will do subsequently I cannot say." Ben-Aharon has been Mr. Shamir's closest adviser for the past 11 years.

"He is the unchallenged leader of the party," Ben-Aharon added, "but he understands that in the not-too-distant future he has to step down. He would rather do it in an orderly fashion."

## Yemen, others tell Abie Nathan 'no'

**TEL AVIV** — Abie Nathan, the thorn in Israel's side, is back home, although he had hoped to go to Yemen first and then Jordan and Sudan, but visas were not forthcoming from those countries. In Yemen he had planned to hold "meaningful political talks", presumably about the rescue of the remaining several thousand Jews there.

On arrival at Ben Gurion Airport he was briefly detained by police, who have several charges against him for talking to Yasir Arafat. A small group of supporters were also on hand to welcome their hero home.



Miriam Ben-Porat

## Look who is nominated to succeed Mr. Shamir!

**JERUSALEM** — The item calling for another woman as prime minister (Golda Meir was the first and only) appeared in New Outlook, the organ of Israel's Peace Now movement, and the suggestion was broached by two Israelis whose names are well-known in the diaspora — Amos Oz and A.B. Yehoshua. Recommended for the post was national comptroller Miriam Ben-Porat who has made a name for herself in boldly challenging both the government and leaders of the nation for corruption and inefficiency and mismanagement, and especially the unwarranted budgetary grants to mainly ultra-Orthodox institutions.

Oz and Yehoshua said that "Instead of our grey and rigid PM, who still sees his office as a branch of ...the Mossad, a woman should take up the challenge: someone who has above all a vision of everyday life...who week after week watches with anxiety as her soldier son sets out for a refugee camp to beat people, impose curfews, and carry out arrests; to be wounded or killed by stones or firebombs; to wound and kill other children...a woman who knows that the value of the life of her children and the quality of that life surpass all future territorial visions."

Not all the responses were favorable and one leading academic pointed out that the most impervious and insensitive PM Israel ever had was Golda Meir. An opposite opinion came from Naomi Chazan and Galia Golan, two Hebrew University professors, who think that women have a tendency to reach non-violent arrangements, that their decisions are arrived at after more consultation, and that they try harder to understand the other side.

## Mother taking on Goren and Jakobovits prevails

**JERUSALEM** — A mother took on former Chief Rabbi Shlomo Goren and won her case when the Jerusalem District Court ruled that her children are Jewish anywhere in the world.

The problem arose when Mrs. Paula Cohen, who had been converted by Rabbi Goren in Israel, sought to enroll her children in a Jewish day school in London. It turned out that her conversion certificate carried the statement, "not valid outside Israel."

When she and her husband, Yossi, moved back to London, her children were barred from any Orthodox day school as that statement was discovered and confirmed as valid by the London Beth Din. She then took up the fight first in London where she lost to Chief Rabbi Lord Jakobovits and then to the courts in Israel.

The Israeli court ruled that "Registration of the plaintiffs as Jews in terms of the nationhood and religion clauses of the 1965 Population Law is valid and has no territorial limits."

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# First-person account on atrocities on Arabs

NEW YORK — A first person account by a journalist for the Israeli daily, Ha'aretz, in the July 18 edition of the New York Review relates the gruesome details of horrors imposed on Arab prisoners at an Israeli detention center at Gaza.

Ari Shavit searches in the article for justifications for the brutal treatment of the Arabs confined at the prison, but ends up unable to do so.

Shavit compares what he witnessed as he served as a reservist at the prison to the atrocities of the Holocaust.

"Like a believer whose faith is cracking, I go over and over again in my heart the long list of arguments, the list of the differences. There are no crematoria here, I remind myself, and there was no conflict between peoples there. Germany, with its racist doctrine was organized evil, its people were not in danger, and so on."

Yet his description of what went on in the prison was hardly assuring not only to him but certainly also to those who read his litany of horrors perpetrated by the Israeli guards, of which he was one.

"And I would see," he wrote, "the soldiers come back with children of fifteen or sixteen. The children grit their teeth. Their eyes bulge from their sockets. In not a few cases they have already been beaten. Even S., who owns a plant in the occupied territories, can't believe his eyes.

Have we come to this?, he asks. That the Shin Bet goes after kids like these? And soldiers crowd together in the 'reception room' to look at them when they undress. To look at them in their underwear, to look at them as they tremble with fear. And sometimes they kick them — one kick more, before they put on their new prison clothes. Sometimes they just curse.

"Or maybe the doctor is to blame. You wake him in the middle of the night to treat one of those just brought in — a young man, barefoot, wounded, who looks as if he's having an epileptic fit, who tells you that they beat him just now on the back and stomach and over the heart. There are ugly red marks all over his body. The doctor turns to the young man and shouts at him. In a loud, raging voice he says: 'May you die!' And then he turns to me with a laugh. 'May they all die.'

"Or maybe the screams are to blame. At the end of the watch, on your way from the tent to the shower, you sometimes hear horrible screams. You walk in your shorts and clogs, a towel slung over your shoulder, toilet kit in hand, and from the other side of the galvanized tin fence of the interrogation section come hair-raising human screams. Literally hair-raising."

As to a comparison with the Holocaust, Shavit writes:

"And although there is no basis for comparison — and in truth there is no basis for

comparison — I begin to understand how it was with some of those other guards who stood in other places, over other people, behind other fences. How these other guards heard other screams, and didn't hear a thing. For in most cases, the bad do not know they are bad. Those who carry out atrocities hardly ever know they are carrying out atrocities. They simply obey orders. Or wait for promotion. Or do what they have to. All they really want is to go home safe and sound... But at the same time that they are thinking about home and the wife and bills to be paid, their hands unthinkingly hold the weapon; their eyes are on the fence, on the door. The door behind which people are suffering.

"When we line up for guard duty at one-thirty in the morning, I scan our faces. Our slouching bodies. Are we the thing that is called 'evil'? The gatekeepers of oppression?"

Shavit concludes with a message heard often: "For this is what the Palestinians have brought upon us by means of the intifada: they have deprived us, in the most unambiguous way, of the possibility of an 'enlightened occupation.' They have forced us to choose: territory or decency. Occupation or fairness. And, yes, that is indeed the question of the hour. An acute and urgent question, demanding an answer at once. It is not, at this late hour, a matter of territories in exchange for peace. It is a matter of territories in exchange for our humanity."

## Syria's acceptance puts Israel on spot

JERUSALEM — The ball is back in Israel's court as Syria has agreed to the U.S. plan for getting Mideast peace talks under way. Israel has rejected two of the conditions proposed by the U.S. which now Damascus has accepted. They are a reconvening of the sponsors of the talks every six months if they get stalled and a role for the UN at the talks.

The Syrian acceptance places Israel behind the eight ball, for it was rejection by Syria, other than Israel, that was the stumbling block to further progress toward getting the talks under way. Acceptance by Damascus places Israel on the spot, and specifically Prime Minister Shamir who has led the opposition in Israel against involvement by the UN and a six month accounting on progress of the talks. These devices, Shamir believes, provide for pressure against Israel for the Arab side.

Armed with the Syrian acceptance, Secretary of State James Baker is headed for the Middle East next week.

## 7,500 new flats for the Arabs

JERUSALEM — A large new housing development for Arabs, calling for 7,500 new apartments in northern

Jerusalem, has been approved by the Interior Ministry along the Ramallah road.

## Amnesty charges prisoners hurt

NEW YORK — Amnesty International accuses Israel of continued use of excessive force against Palestinians in the administered territories and detaining them for long periods without trial. The annual report of the body also accuses Syria, Jordan, Lebanon, Egypt and other Arab countries of various violations of human rights. Last year, the report states, there were violations in 141 countries, with 100 governments torturing or ill-treating prisoners, with thousands having disappeared in 29 countries, etc.

As for Israel, the charge is that Palestinian detainees have been beaten with truncheons, deprived of sleep and their testicles squeezed, among other excesses.

## Film meet off as Syria errs

DAMASCUS — Authorities here who ordered the American Film Festival, which had been planned over a period of months, cancelled, probably made a miscalculation. Three films by Columbia Pictures Entertainment were the cause for the abrupt decision by officials here who were under the impression that Columbia was Jewish-owned, when it has been sold to Japanese interests. The three films were "Close Encounters of the Third Kind," "Awakenings" and "Gloria."



STRENGTH IN HAPPINESS — Alona Daniel, whose single, "On the Rooftops of Tel Aviv," has hit Number One, and whose debut album, "Party in the Dungeon" has been in the country's top six since its release in December, objects to interviewers who insist she is "not showing her true feelings in her music." By true feelings, she said, "they mean unhappiness. For them, happiness, amusement and strength simply aren't legitimate alternatives."

## OBITUARIES

### Rabbi Jack Tauber, hit and run victim

BROOKLYN — Rabbi Jack Tauber, 75, who was hit by a hit-and-run driver as he was walking to services on May 6, died at Coney Is-

land Hospital. He was the spiritual leader of Synagogue Avenue Z Jewish Center for the past 43 years.

His background in the foundation of Israel goes back to his association as personal secretary of Vladimir Jabotinsky, and his involvement with both Prime Ministers Begin and Shamir in the days of Israel's founding when they were all members of Irgun.

Rabbi Tauber was a past president of the Brooklyn Board of Rabbis.

### Death notice

Rabbi Henry Fisher

We record with sorrow the passing of our beloved colleague and extend our heartfelt condolences to his family and to all who were blessed by his fellowship and ministry.

Rabbi Irwin Groner, President  
Rabbi Joel H. Meyers, Exec. Dir.  
The Rabbinical Assembly

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## Young Russian couple making it in Israel

A first person account by Masha Zusman, a young Soviet emigre student, describing her first year in Israel. Four generations of the family have arrived from Kharkov this year and are living together in Beersheva, in the Negev desert, which makes up two-thirds of the country.)

BEERSHEVA — December twenty seventh was the first anniversary of my arrival in Israel from the Ukraine.

I am twenty-two years old, and perhaps a year is not a great deal of time compared to what still lies ahead but somehow, I feel that Misha, my husband, and I, have made more progress in this year in Israel than we did in the whole of our lives in Kharkov.

People often ask me about anti-Semitism in Kharkov. I think I can honestly say that I had a good life there. My father was a professor of physics, my mother a teacher of English, and we had a relatively high standard of living. I used to go skiing on the Caucasus every winter (and it was there that I met my husband, who is also a skiing enthusiast).

We lived in an academic neighborhood so that most of our neighbors were Jewish, and so were most of my friends at the university.

There was not even a synagogue in Kharkov. In fact, a friend of mine who became religious, moved to Leningrad because he could not find a minyan in Kharkov. We knew nothing about religious customs, though we always ate mat-

zot on Passover, perhaps without really knowing why. And as for Zionism, it was a forbidden word, equated with fascism.

But times changed, and some of our friends visited Israel and gradually, slowly, we began to think about going there.

It is hard to explain these things. We always knew that there was discrimination, even if it was never spelled out. For example, Misha was the best student in his year, but everyone knew that his prospects were poor because Kharkov University had a quota of only 3% Jews. And, at the back of our minds, we knew that we were not safe, that tomorrow or the next day, something might happen to the Jews.

Misha and I came alone to Israel, just the two of us without our families, and I was four months pregnant.

We knew not a word of Hebrew, and there was not a single familiar face waiting for us at the airport. But we are young and we were together, and I think you could describe us as optimists. And we knew there was no hope for us back home, — as we say in Russian "no perspective."

Someone had shown us photographs of Haifa and the beach there, and that was all we knew about Israel. So we asked to be sent to Haifa, mostly because I love the sea.

We were very lucky compared to other newcomers. Within one month, Misha, who is a physicist, was offered a job at Ben-Gurion

University of the Negev in Beersheva, working in his own field of specialization, magnetohydrodynamics, in the laboratory of an international expert, Professor Herman Branover (who left the Soviet Union 18 years ago).

In Kharkov, I was studying fourth-year physics. After my daughter, Michal, was born, (on Israel Independence Day!), I attended a special preacademic course (*mekhina*) for new immigrants at Ben-Gurion University. We studied Hebrew, English and computer sciences.

At the party celebrating our graduation from the *mekhina*, I made a little speech (in my newly-acquired Hebrew), trying to tell everyone at the University who had helped us how much we appreciated what they had done for us. I think it may have sounded effusive to the Israelis, but it was really sincere, I really meant it.

For us, coming from the atmosphere in the Soviet Union, it was strange that people would make such efforts to help others, even outside their normal working hours.

This year, I am enrolled as a graduate student at the Ben-Gurion University physics department. I can say sincerely that I feel like a regular student, not like a new immigrant.

Of course, people ask me questions about the Soviet Union; they are very interested in life there, but they don't make me feel in any way different. There are no borders between us.

The most exciting thing is that in February I will start teaching physics at the university at the next *mekhina* for immigrants... in Hebrew. From student to teacher in less than one year.

Misha and I came to Israel as a family of two, and we have expanded to a family of seven. The two of us and our baby daughter live together with Misha's parents, his younger brother, aged 20 and his grandmother, who all arrived a few months ago.

We are much luckier than many of those who came after us because we have an apartment of our own, three rooms, kitchen and balcony in a new neighborhood in Beersheva. It is a little crowded, but we have closed in the balcony to make a room for our grandmother, and all four generations are living together.

My mother-in-law is a teacher for deaf children, and until she finds a job, she



WHAT FASHIONABLE ISRAELIS WEAR — The internationally famous clothing firm of Polgat displayed its new range of winter fashions, making the statement that this year jeans are the order of the day, as are bright colors and brocades. Polgat has issued a new hand-knitting catalogue anticipating a boom in knitwear on the winter fashion scene.

## Where does God reside? why Jerusalem, of course

JERUSALEM — If you have a message for G-d and incorporate it into a letter for the Supreme Being where would you address that letter to?

You're right.

Jerusalem.

Some letters are addressed to "G-d, the Western Wall. Others to "L-rd of the World, Seventh Heaven, Chair of Glory, etc."

They go to the Dead Letter Department eventually.

## San Jose, Ca. men seek Jewish wives

SAN FRANCISCO — It is not reported as yet what results have been achieved by the ad in the Northern California Jewish Bulletin here seeking brides (eventually) for 16 Orthodox bachelors in nearby San Jose. The ad was placed by their congregation, Am Echad, and related that "very eligible, some even handsome, fine, upstanding, several painfully young, mostly never-married-before bachelors who, if placed under deep hypnosis, would immediately reveal they seek a

wonderful woman to become their wife for life."

Composer of the ingenious ad is Phil Dryan, 60, who hopes it will shock people, catch them off guard and stir interest, and finally bring the offered results.

According to the Jewish Telegraphic Agency report from the Bulletin, the reason for the lack of eligible Jewish women is because of the congregation's Silicon Valley location. As a result many Orthodox professional men are attracted, but only a few women.

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## Michael Landon's Jewish contributions

By RABBI ELLIOT B. GERTEL

The untimely death of Michael Landon, celebrated TV actor, director and producer, has touched and pained us all with a per-



sonal intensity that we might not have believed possible. So many of us grew up with Landon on "Bonanza," "Little House on the Prairie," and "Highway to Heaven."

Perhaps the most significant of Landon's works, however, is the autobiographical TV film, "Sam's Son," which recalls Landon's sad childhood as an outsider at all on his mother's Catholic religion. He highlights, rather, his father's Jewishness, and his own feeling of being an outsider because of anti-Semitism.

Early in the film, a jock who is after Eugene's girlfriend calls him a "Jewboy." His father, who is brilliantly and poignantly played by Eli Wallach (Anne Jackson is also fine as the mother and Timothy Patrick Murphy is perfect as Eugene), is most compassionate and supportive, for he understands the pain caused by anti-Semites. Yet that pain is not the only bond between them. They are also united by dreams, for as Eugene puts it: "Dreams are not so bad after all. Sometimes dreams are all that's left to keep you going." Part of the tension in the film, and probably in the family's life, is that Eugene's mother no longer puts stock in dreams for very understandable reasons.

With a lot of help from Wallach's performance, the film offers a touching and affecting portrayal of a Jewish father. Refreshingly, one finds here some substan-

tive if brief, discussion about Jews. In discussing the 1949 film, "Samson and Delilah," which is playing at the theater he manages, Sam tells his son that it's hard to believe in a movie about Jews when all the parts are played by Gentiles. In many ways, that film becomes the Torah studied and interpreted by father and son. Eugene wonders whether it's true that Samson got his strength from his hair. His Dad responds: "It's in the Old Testament. It must be true."

There is something that rings true about these conversations, and about the very touching scenes in

Samson saga with a rabbi or other Jewish religious teacher, who would have explained that according to the Bible, Samson received his strength from God, not from his hair. His strength symbolized his resolve, which was shown in his taking a Nazirite vow to abstain from wine and from cutting his hair, a vow that became meaningless when his infatuation with Delilah led to his exploitation by Israel's pagan enemies.

But even after suffering defeat, degradation and blindness, he was, even with short hair, granted strength by crying out to God. Landon

does Landon put one into the film? Did the family make their own ceremony? Or does Landon want in this film to highlight the Jewishness of a boy bullied by anti-Semites? Or is there some kind of identification with the Jewish People in his reference to bar mitzvah which goes beyond pain caused by anti-Semites and hearkens to a spiritual search? We may never know.

Yet Landon did go on to explore the meaning of Jewishness and of the Jewish experience in some of his series' episodes, and even to tackle thorny issues of intermarriage and religious identity. In "The Little House on the Prairie" he gave us two episodes that will go down in TV history as the best depiction of traditional Jewish values and one of the most offensive forays into the issue of mixed marriage. The former episode, "The Craftsman," one of the first programs I reviewed for this newspaper (Nov. 2, 1979), was the finest depiction of traditional Jewish values and piety ever shown on television, and actually taught the audience authentic Jewish terms like *zedakah* (righteousness) and *rahamanut* (compassion). The latter, unfortunately, was a rather frivolous and loud and vulgar "solution" to the problem of the religious identity of children of mixed marriage — namely, to raise different children in different religions. (August 28, 1981)

What was significant about the latter episode, however tasteless, was that the issue was obviously enough of a part of Landon's own search for identity as to occupy an entire episode of his most popular series. As for "The Craftsman," its beauty and nobility in depicting Jewish religion and values must never be forgotten. The Jewish community owes Landon lasting thanks for that television hour. We ought to remember, as well,

that "Highway To Heaven" offered a thoughtful and powerful episode on an Auschwitz survivor, his son, and a "Neo-Nazi" hate group. (April 16, 1986).

In a recent interview shown at the time of his death, Michael Landon reflected upon the circumstances that inspired him to create "Highway To Heaven." He recalled that while picking up one of his children from school, he got caught in a terrible Los Angeles traffic jam. He was astounded at the extent of the hostility, the anger, the shouting, the cursing all around him. It was then that he thought how helpful an angel would be to act truly human and to get people to show understanding. "I thought," he said, "[that] it would be good to get people to look at each other in... a better light and realize that by helping each other you make yourself feel better."

Landon's words reminded me of an observation of the Sages of the Midrash who were struck by the ambiguity of the biblical language regarding the three visitors who came to Abraham (Gen. 18-19). In one place they are called "angels;" in another place they are called "men." One Sage said that to Abraham, whose spiritual strength was great, they looked like men, but to Lot, whose spiritual strength was feeble, they looked like angels. If you expect a lot from human beings because you have spiritual standards, angels appear to you as human because you expect nobility from human beings. Our Sages saw Abraham, the father of many nations and faiths, as confusing men and angels because he expected so much of human beings. We can certainly say that Michael Landon did much to focus our attention, through the TV screen, on the dignity and potential and glory of human beings, whom the Bible describes as created "in the image of God."

*If you expect a lot from human beings because you have spiritual standards, angels appear to you as human because you expect nobility from human beings. Our Sages saw Abraham, the father of many nations and faiths, as confusing men and angels because he expected so much of human beings. We can certainly say that Michael Landon did much to focus our attention, through the TV screen, on the dignity and potential and glory of human beings, whom the Bible describes as created "in the image of God."*

which high school athlete Eugene is convinced that if he doesn't cut his hair he will generate strength for the track meet which is his only chance to get a scholarship to college. The film is unique, in fact, in its depiction of a yearning for spiritual and social moorings, and affecting in its simple faith and optimism and advocacy of dreams and hopes which can be acted upon. It reveals the roots of a nobility of purpose and compassion which characterized Landon's career, and which was manifested in his personal courage and dealings with family and friends during his recent bout with cancer.

I recall thinking the two times I saw the film through the years how tragic it was that no one took Eugene to discuss the

obviously grasped the spiritual significance of the Samson narrative in later years, for his TV series and film efforts all reflected a spiritual search for the foundations of values such as family, compassion, kindness, decency, cooperation and peace, foundations that would be unshaken by pain and frustration, both personal and global, and by evil and viciousness.

It is interesting that in "Sam's Son," Eugene's father tells him that the last time he took his wife out was the night of Eugene's bar mitzvah. Is there any significance to this line? Was it an actual conversation that Landon had with his father? If so, was there a bar mitzvah? Was Landon or his mother converted to Judaism? And if not, if there was no bar mitzvah, why

### Council leader goes to jail

TORONTO — Patti Starr, former president of the charitable foundation of the Toronto Section of the National Council of Jewish Women will spend her nights for six months in jail

for fraud and criminal breach of trust. She was convicted of using \$140,000 of a charitable trust for improper political donations and other non-charitable allocations.

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## ADVICE BY EDLIN

### Depressed and lonely

By RITA EDLIN

*Q: I suppose I should be grateful for my "Second chance," but I'm really depressed, lonely and wondering if I should be put out to pas-*



*ture. My husband "dumped" me after 25 years of service, so he could have a "new life" with a woman young enough to be his daughter. He thinks I should be grateful for a chance at another life. But I'm not. My children are grown and the last thing they need is an interfering mother-in-law. The last thing I need is to make a career of being a grandmother. I don't know what to do with the rest of my life. — D.R., Los Angeles*

*A: It sounds as if you have a right to feel bitter. It's an empty feeling to be faced with a stretch of about 30 years and nothing to fill it. Especially if you expected the rewards of a quarter century of "service" to your family.*

*The first thing you need to do is recover from the feeling that you've been "dumped." If your children don't need you, you must have done something right in rearing them to lead independent lives. What about your relationship with your husband? Chances are you made plenty of compromises. Sometimes people mistake love for simply "being used to" another person. Is your loneliness a desire for companionship or an active longing for him?*

*Take a long look at your-*

*self and your success. Then consider what kind of life you want, and what you need to achieve it. Try to make specific plans for the best possible life for you.*

*If you need or want to work, think about the job skills you may have discarded because you felt "dumped" or unwanted. There's still time for a career. Have you a special skill or talent? There are training courses to teach you new skills and refreshers to help you sharpen up old ones.*

*Perhaps you have a hobby that you'd like to teach. Maybe you'd like to manage a small business. If you don't want to work, give some thought to renewing old friendships and activities that you've enjoyed in the past. Think about taking courses you never had time for before.*

*Many women are re-entering the job market in their 40s and 50s. They can offer maturity, stability, reliability and experience that younger women often lack. Whether they're married or divorced, many women are finding that life still has much to offer when they become involved after 40.*

*If you need help in carving out new plans for yourself, call for the help of a family counselor. See "Community Services" in the beginning of the white pages of your phone book, or refer to marriage and family counselors in the yellow pages. Hang in there! The future might still hold more pleasure than it would have, had you stayed in the marriage!*

*Rita Edlin may be reached at 2412 Ingleside, I-C, Cincinnati, OH 45206*

### Pulpit changes

Rabbi Scott Hoffman has been elected to fill the pulpit of Congregation Chevre Thilim, New Orleans...named associate rabbi at Wilshire Blvd. Temple, Los Angeles, is Rabbi Jane Litman...Rabbi Neil Cooper is the new spiritual leader of Temple Beth Hillel/Beth El, Wynnewood, Pa...Congregation Sons of Israel, Woodmere, N.Y., has named Rabbi Bruce Ginsburg to fill its pulpit...Congregation Beth Ahm, Windsor, Ct. has elected Rabbi Miriam T. Spitzer as its spiritual leader...Rabbi Larry Kaplan has been elected to the pulpit of Congregation Tikvah Chadoshoh, Bloomfield, Ct...Temple Israel, Charlotte, N.C., has elected Rabbi H. Scott White to fill its pulpit...Rabbi Morey Schwartz has been named to the pulpit of Congregation Beth Israel Abraham and Voliner, Kansas City, Mo. Beth Israel Synagogue, Omaha, has elected Rabbi Mark Urkowitz as its spiritual leader.

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## ROAMING IN LITERATURE

### Humankind a mistake?

By ELY E. PILCHIK

*Baltimore. Intellectual Baltimore. Spiritual Baltimore. Jewish Baltimore. Here in Baltimore three great rabbis, now of blessed*



*memory, William Rosenau, Morris Lazaron, and Edward Israel taught and guided and contributed immensely to the rise of a truly humane community. Here in Baltimore I cut my Rabbinic teeth and proceeded to serve and eat in Oklahoma, Pearl Harbor and New Jersey.*

*Distinguished families thrived in blessed Baltimore. Among the foremost was the Friedenwald family. Chaim and Jonas, his son, arrived in Baltimore from Germany on January 15, 1832. They inaugurated a succession of great physicians, specialists in the science of the eye.*

*In 1936 the family established The Friedenwald Foundation, dedicated to promote education and advancement of high knowledge, principally among the Jewish youth of Baltimore; especially in the fine arts and preferably at Johns Hopkins University.*

*On Dec. 16, 1938, the first lecture was given at Johns Hopkins under the auspices of The Friedenwald Foundation. The speaker was Sir Richard A. Gregory, the noted British scientist and editor of that foremost scientific journal, "Nature." This weekly intellectual treasure first appeared in November of 1869 and continues to this day as the scientific publication of world importance.*

*Sir Richard's address bore the title "Science and Social Ethics." I am fortunate in having received from the Friedenwald family number 33 of the 250 exquisitely bound copies.*

*The learned audience that December evening was regaled as Sir Richard opened his lecture with: "I often relate the story about an undertaker — I believe you call them morticians on this side. An undertaker had retired to a villa in the suburbs and wished to live*

*socially a pleasant life, and when people asked him what he had been in the city, what his profession or occupation had been, he used to reply, 'I followed the medical profession.'"*

*Now, with the hearers captured, Sir Richard got serious. He pointed out that the Germans first used chlorine as a poison gas in battle. (Note that this was 1938 — the Nazis were in the midst of building their military power). Upon learning of the poison gas, Sir Richard reminded his listeners that people began to say: "If that is what science means, the less we have it the better." Sighed our lecturer, "When you scratch a civilized man, you find a savage." Yet, he continued, "Scientific discoveries are made solely in the pursuit of natural truths and to advance knowledge."*

*As for the misuse of scientific discoveries, "You may as well place the responsibility upon the Almighty for creating these things, because scientists only discover them."*

*Science, insists our scientist, "Is not in the earthquake, or in the thunderbolt or in the high explosive. It is in the still, small voice working in the laboratory and producing knowledge which may be used for the benefit of the human race."*

*This is fascinating. Sir Richard quotes a colleague, a distinguished British chemist, Professor Soddy, speaking of the possibility of releasing the atom... "If ever we should be able to release this energy in the atom, the first use that would be made of it would be for a bomb." How prophetic.*

*And yet, persists our lecturer: "In the human race there is something different,*

*something of a higher kind, the beginning of a code of social ethics not found in other creatures."*

*The scientist becomes a champion of the Divine Creator — "We live in a beautiful world — man cannot live without science, and without religion, most people see no meaning in life. In the combination of the two in the sense of duty and service, following truth and understanding it, lies the light which will save the human race."*

*So spoke Sir Richard A. Gregory to the enlightened audience in December 1938 thanks to The Friedenwald Foundation. Alas, these ringing optimistic words preceded Auschwitz, the atom bomb and the hydrogen bomb.*

*The late Arthur Koestler in his "Janus," published in 1978, lists the "disastrous history of our species: a) the ubiquitous rites of human sacrifice in the prehistoric dawn; b) the persistent pursuit of intra-specific warfare which, while earlier on it could cause limited damage, now puts the whole planet in jeopardy; c) the paranoid split between rational thinking and irrational, affect-based beliefs; d) the contrast between mankind's genius in conquering Nature and its ineptitude in managing its own affairs."*

*Koestler who had experienced these last 50 years since Sir Richard Gregory's address concludes that homo sapiens is "a victim of one of evolution's countless mistakes."*

*My Rabbinic teeth cut, I cannot conceive of the Creator Who made humankind in His own image making mistakes.*

*Dr. Ely Pilchik may be reached at 5 Cherrywood Circle, West Orange, NJ 07052*

### Reform goes into action in Russia

**MOSCOW** — As some 50 to 60 Moscow Jews participate in weekly religious services in a Moscow apartment under auspices of the Reform movement, plans are proceeding by Reform to open three religious schools in the Soviet Union this fall under the auspices of the World Union for Progressive Judaism.

A new cultural center is also in the plans of the World Union. It will contain

a library and conference rooms for lectures, concerts, films and theatrical productions, in addition to religious services.

Meanwhile the World Union has flown 25 Soviet Jews to Israel for a three-week seminar where they will be instructed in techniques for conducting educational classes for adults and Sunday School programs for children.

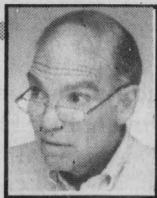


## WHAT I HAVE TO SAY

### Judge Thomas as role model

By JAMES SHIPLEY

I remember the night they torched Buddy Kohn's furniture store. It was the early sixties and the black neighborhoods of Cleveland



had boiled over. Not just in Cleveland, but in Watts and Detroit, angry young men were out to destroy what they saw as symbols of oppression. But man, it was weird.

They would burn the business of a family that had done business in the neighborhood for years. Businesses that had extended them credit when no one else would. Then when the firemen came to put it out and prevent the fire from spreading to their own homes they would attack the firemen.

They made plenty of headlines, those angry young black men; but the progress was made by Thurgood Marshall, Dr. Martin Luther King, et al. What the hooligans did was to destroy neighborhoods and the inner city businesses that served their community.

In many cases (if not most), the small retail businesses were owned by Jews. Many of the black neighborhoods had been Jewish before they were black. And many of those family businesses had been there through the change — not running, not abandoning the neighborhoods.

So, the young blacks took it out on the Jews. The Jews who had the gall to own businesses in black communities. Yet, it was the Jews. So how come now it's the Koreans?

The inner city strife of the sixties and seventies did it for many Jewish businesses in the inner cities. They sold out or packed up and left or had nothing left to sell or to take with them. And, in their place came Koreans, Pakistanis and Indians.

And now it starts all over again. A Korean grocery in New York is boycotted and picketed by blacks because of a dispute with a customer. The same is repeated

in Los Angeles. Well, being boycotted and picketed sure beats being burned out; but the effect is the same. Soon the Koreans will pick up and leave.

The problem is a black one. Not Korean or Pakistani or Jewish. The black leadership and the rabble of politicians who play upon their worst fears and basest desires have created a system that has squeezed enterprise and ambition and respect for personal achievement out of the majority of the black community. It is little wonder that when a black person (African American if you will) gets a few rungs up the ladder they never look back.

When we as Jews during our first 25 or 50 years in this Goldenh Medinah looked for a role model, we saw what drive, burning ambition and a system that made it possible had done for so many of our own. The Chinese, the Vietnamese, the Koreans are doing the same after their first quarter century of exposure to the American Dream.

So, here comes Judge Clarence Thomas. Forget the cynical approach of George Bush and the shallow men around him. Here is the American dream personified. Here is a black man who rejected the conventional black acceptance of a welfare system and quotas and affirmative action as the only way to make it. He comes from as far back in the pack as you can get — and he made it. Is he un-

usual? Hey — role models are supposed to be. Is he a singular case? Hardly. But he is unique.

Behind him the boycotts continue. The Koreans will leave as the Jews did. They will not be replaced with black merchants. The Indians and the Pakistanis will no doubt take the stores and serve the community, making a marginal profit. And then the young black men, instead of deciding to compete with them and take the business that might flow to them if they were to become entrepreneurial, will boycott the Pakistanis, or burn them out or intimidate them into closing.

Judge Thomas is going to face a lot of heat from his community. He did it "his way." I hope he remains strong. It is easy to burn and destroy. It accomplishes nothing. The best examples the black community ever had were the little Jewish storekeepers like my friend Buddy Kohn whom they burned out. They didn't get it then, they don't get it now. Maybe Judge Thomas can shed the light. The American dream is still there. We may disagree with some of Judge Thomas' judicial philosophies, but we must applaud his example to his own people. Jews know that the system is not perfect, but it works — as long as you are willing to build instead of burn.

James Shipley may be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

## NAMES IN THE NEWS

### Not only President Bush

The U.S. is not the only country whose president is an avid golfer. President Chaim Herzog of Israel is also a golf enthusiast and showed his prowess on the links when his foursome won the alliance two-to-count stableford at Israel's only links at Caesarea. A game between them might make it on TV.

### Alzado fans saddened

The case of Lyle Alzado, one of the few Jewish standouts in pro football, has saddened Jewish fans who watched his progress over the 16 years of professional play. He is suffering from inoperable brain cancer and blames his condition on the regular use of steroids. At six feet three inches tall and weighing 265 pounds at his peak, he has now lost 60 pounds and suffers from dizzy spells, slurred speech and loss of coordination on his right side. He was active in the Jews for Judaism anti-cult movement for some years. Asked about his Judaism, he said, "I follow it, but I don't study enough."

### Kahana's honorary degree

Dr. Eva Kahana of Cleveland became the first woman graduate of Yeshiva University to be awarded an honorary degree at the 60th commencement exercises of her alma

## FLEISHMAN'S FLIGHT

### A hurtful silence

By ALFRED FLEISHMAN

All you have to do is go to a Jewish Agency Assembly meeting in Israel to see the size of the problem and the heroic efforts that are



being made in and for Israel and the survival of the Jewish people.

What is going on in Israel in relation to the Soviet and Ethiopian immigration just has to be about the greatest constructive human effort in the entire world.

Wherever you turn these days in other parts of the world, there are stories and pathetic pictures of people being driven from one place to another. Shooting, killing, starvation, homelessness, sheer disaster and every kind of evidence of man's inhumanity to man!

Billions in food, clothing and medical help being poured in from other parts of the western world. And it is either not enough, or it can't get there to the people who need it, or it is stolen on the way. It is an awful blot on the record of modern civilization!

Except in Israel. Here, a country made up mostly of idealists and refugees and people who have been looking for a homeland for 2,000 years or more, are taking in hundreds of thousands of Russians who have lived under communism for 70 years, deprived of their religious heritage and peoplehood, plus thousands of Ethiopians, black Jews hidden behind a different kind of iron curtain for more than a thousand years.

And all the while out there is a thing called the United Nations that has spread upon its books and records that "Zionism is Racism." And the real tragedy is that no one, not even the strongest power on

earth today, the United States, can seem to get it erased.

Ordinarily you would think this is some sort of cruel joke or at the very least a crude caricature of misrepresentation of the situation. Unfortunately its all true!

And would you believe that after the most dramatic rescue of close to 15,000 black people who happen to be Jews, as far back as such things can be traced in these times, not a word (at least that I have seen) has come from the organized black community!

I have been active in race relations, whatever that signifies, for as far back as I can remember, and that goes back a long time. I was President of the St. Louis Urban League 44 years ago when such activities were not all that popular in many quarters. I have been a life member of the NAACP for more than 40 years. And lots more.

The only reason for this autobiography is just to say that I have lots of friends in that portion of the community. And I currently am a "scholar in residence" in a state college that had about an 80% black or African American student enrollment.

I would have thought that there would be at least one call from a single black friend of mine. One who would just mention the history-making, startling, almost world shaking event that Israel created when it moved thousands of blacks, who happened to be Jews, to a safe haven in Israel.

I'm not suggesting that anybody owes us (or me) anything. But I have attended several meetings with my friends since Operation Moses and Exodus... and not one word has crossed in conversation about the event!

I guess no comment is really necessary. It's just a fact of life that I wanted to mention.

Alfred Fleishman may be reached at PO Box 12806, St. Louis MO 63141

mater at Lincoln Center in New York. A gerontologist of national prominence, she is director of Case Western University's Elderly Care Research Center and is Pierce T. and Elizabeth D. Robson professor and chairman of WVRU's sociology department with which it is affiliated.

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# ...only the reception

By RABBI DON WEBER

"So," she asked, "how was the bar mitzvah?"

"Fantastic!" he replied.

"Oh, I'm so glad. Tell me about it."

"Well, you should have seen it. The place was magnificent: Beautiful chandeliers, gorgeous decorations, wonderful flower arrangements — one of the nicest I've ever seen," he said.

"Really? Was that the Temple, or the catering hall?" she asked.

"The catering hall, of course. They don't decorate Temples like that!"

"But," she continued, "what about the bar mitzvah?"

"I told you, it was great! They had a wonderful band, and special entertainment for the kids — we all enjoyed ourselves tremendously."

"But what about the bar mitzvah??" She persisted.

"That's what I've been telling you," he repeated.

"The bar mitzvah boy wrote a poem for each person called up to light a candle on the cake, and it was obvious he had really put some work into it. He made us all so proud."

"But what about the bar mitzvah??" She screamed.

"How was the bar mitzvah??"

"I just told... Wait, do you mean the service?" he asked tentatively.

"Yes," she sighed, "the service. How was the service?"

"I don't know. We couldn't get going that early in the morning, so we just went to the reception."

I know it sounds silly, but it happens every week. Whenever I hear this kind of conversation I can't help but wonder how the bar mitzvah boy (or bat mitzvah girl) felt that day. What was he thinking when he saw a catering hall full of people, and remembered the half-empty sanctuary of an hour ago? Did he feel foolish for investing so much effort in preparing the service, when all his family would see was the "candle-lighting ceremony?"

Of course, it is wonderful to see family and friends,

no matter where or when. But if they cannot make the effort to be there when a child reads from Torah, perhaps it would be better to see them another time, rather than at the reception. The party is nice, but it is not the bar mitzvah.

What are we teaching Jewish children when they see, week after week, that half the guests skip the service and come only to the reception? What will they think is more important to the people they love? How will they know their family cares about a young Jew reading from Torah for the first time, when they only pay attention to the catering, the band, the flowers and the "Puttin' On the Hits" people? Thirteen year-olds are very bright: they know what really matters, and they learn what we teach them. Not what we tell them — what we teach them.

How, then, do we tell our guests that we want them at the service at least as much as we want them at the party? I offer this suggestion for the wording of a bar/bat mitzvah invitation which would, as the saying goes, emphasize the "mitzvah" instead of the "bar:"

We are proud to invite you to share our joy as our child is called to the Torah as a bar/bat mitzvah at 9:30 a.m. on Saturday. Reception to follow the service.

...And do not enclose directions to the catering hall with the invitation! Instead, leave them on the table at temple. The, when your guests arrive, they can help themselves to a kippah, a tallit and directions. Since no one walks to our services anyway, it really makes no difference whether the reception is at the temple or elsewhere. After your child reads from Torah — with family and friends there to join in the nachas, you can all proceed to the party, to celebrate the joy you have just shared together.

Of course, some people genuinely consider the most important part of a bar/bat mitzvah to be the party. If you do, please feel free to ignore my suggestion. I promise, I won't take it personally. But can your 13-year-old child make the same promise?



# Our dairyman

By ALVIN S. ROTH

Before Menzie's swallowed up all the small dairies in the valley, we bought our milk from Mr. Weinberg. Four quarts were delivered to our house every day before sunrise by horse and wagon.

In those days, milk came in glass bottles with a great head of cream. On the coldest morning, the cream froze and rose, sometimes lifting the round cardboard lid an inch or more above the bottle mouth. I would dig out chunks of the ice with a spoon and let them melt in my mouth. My mother didn't approve, but she never forbade me this treat.

Every month, Mr. Weinberg came to our house to deliver his bill in person. With his full beard, black hat and long black coat, the tall, gaunt man looked more like an Orthodox rabbi than a dairyman. He must have been at least 65 years old, which in those days was very, very old.

My mother welcomed him into our kitchen and invited him to sit at the table for a glass of tea. He would remove his overcoat but never his hat. She set before him a plateful of cookies or large slice of cake. I hovered close to listen to the conversation but didn't presume to sit at the table. My mother continued her work at the stove and sink.

Mr. Weinberg never acknowledged my presence. Men paid little attention to children in those days. He spoke Yiddish, which I didn't understand. My mother responded in English repeating his key statements to enable me to follow most of the exchange.

I knew that Mr. Weinberg was humorous because my mother laughed a lot. When she blushed and turned her face away, I assumed he was praising her skills as a housekeeper and baker. When she wiped her eyes with a corner of her apron, I knew he was speaking of her father who had died.

Mr. Weinberg was a member of the Hungarian Shul on Third Street. He knew we belonged to the Temple, but he never displayed the frowning disapproval that many of the Orthodox reserved for us Reform Jews. They called us "The Germans," "die Deutschen," and sometimes even worse, "die Deitschnicks." Most of us were, in fact, Hungarians as were all of them.

It was while he sipped his tea and munched his sweet that Mr. Weinberg's folded invoice would appear on the table top. My mother would ignore it. Mr. Weinberg talked and sipped and chewed and waited. Finally, he would reach for the bill, wet the point of his pencil, and add figures to the statement discounting the total. Only then would my mother dry her hands, reach for the paper, check the arithmetic, and ask me to fetch her purse. Mr. Weinberg would finish his tea, brush crumbs from his beard and vest, and leave with thanks and hearty good wishes for the coming week.

One day I complained to my mother that it made me very uncomfortable for her to haggle, albeit silently, with the old man. I said that when he presented his bill, she should pay it promptly. Why was it even necessary for Mr. Weinberg to come to the house? Couldn't he simply mail the bill like the telephone company did, or the Pittsburgh department stores?

My mother was ironing sheets and she took a long time to respond. Without looking up from the long sweeps of her heavy

iron, she asked softly, "Do I embarrass you?"

Our family of seven persons was probably Mr. Weinberg's best residential customer, she said. In a single trip from their wagon to our front door, his sons delivered as much milk as they did to four other houses in four separate trips. When a customer buys in quantity, she asserted, the unit price should be lower.

My mother chided me for resenting Mr. Weinberg's monthly visits. He was conducting his business affairs in the European manner, she explained, emphasizing a close personal relationship between supplier and consumer. Moreover, he came from Muncacs, the garrison town in eastern Hungary where my mother was born. Mr. Weinberg had been a boyhood chum of my maternal grandfather. It was almost certain that we were related.

A month later when Mr. Weinberg was making his regular call, I came into the house to find him seated in our kitchen ladling spoonfuls of homemade raspberry jam into his tea. He was, to judge from my mother's responses, telling a hilarious story from his youth about buying remounts for the Hungarian army.

When he paused, my mother turned from her work to say, "My son thinks it is undignified that I wait for you to discount your bill before I pay it. He thinks I should pay the full amount."

Mr. Weinberg glanced over to my side of the kitchen. He reached for the folded paper already on the table and made the computations deducting the customary percentage. Sliding the statement toward my mother he replied in English, "Maybe he's right, but he's a child and he doesn't understand how business is conducted."

The old man smiled at me to ease my embarrassment. To show that he bore me no ill will, he invited me to bring my wagon to his dairy for sour milk for my dog. He said it would be good for her coat and good for her puppies, too.

It wasn't until years later as I looked through a bundle of old photographs that I realized how pretty my mother was at 34 when I was ten. It wasn't as though I was unaware at that age that women are pretty and some are even prettier. I was deeply in love with my fifth grade teacher because she was so beautiful. But I can't remember ever thinking of my mother in terms of her beauty, except for one occasion when I first suspected she might be attractive.

That was a time she took me to Pittsburgh on a shopping trip. We crossed Smithfield Street near Kaufmann's where laborers were working in a deep, wet trench. When my mother and I passed by on the wooden walkway, several muddy diggers raised their grinning heads and whistled. My mother quickened her pace. I pulled back pointing to the men who were waving and calling to get her attention. I assumed she hadn't noticed. She tightened her grip on my hand and pulled me along. I didn't understand her hurry, but I did glimpse the deep blush on her face.

All the years I knew her, I perceived my mother to be ancient as the mothers and grandmothers of all my friends were ancient. She was 47 when she died. But I was always aware of her limitless capacity for joy, her warm, enveloping smile, and the music of her easy laughter.

Mr. Weinberg's regular visit was probably the high point of his month.

## Gilbert on Churchill

By RABBI SAMUEL SILVER

Amazingly prolific is Martin Gilbert, the British historian. Only 55, he has already established himself as a leading biographer and



author. His bio of Winston Churchill has been a best-seller from day one. We learn from the Forward's Dr. S. Levenberg, who covers London, that he is an ardent Zionist and a frequent lecturer for Jewish organizations. Among his books are a treatment of the Jews of Russia, a profile of Jerusalem, a study of Arab-Israeli relations, etc. He leans towards depicting Churchill as pro-Jewish, but some of his critics and some Churchill critics are of the view that the doughty cigar-chewing British prime minister could have done more for the Jews than he actually did.

### Wertheimer plea

On Independence Day, Israel awards special prizes to outstanding individuals. One of them, Stef Wertheimer who came from Germany, used to be a laughing stock because he would declare, at the drop of a yarmulke, that Israel ought to liberate itself from outside financial help. To prove his point he himself started a plant to build airplane parts. He did well

and then ran successfully for a seat in the Knesset where he kept harping on the need for Israeli fiscal independence, often to the derision of his audience.

But he has become so successful that people are not laughing any more; his profits are in the millions. Furthermore, he is most generous. He pays his workers well and once actually absorbed all their taxes. Recently he built a new plant which includes an art museum and a library. No wonder the State of Israel bestowed honors upon him. (R. Roshem, in the Forward)

### Bad memory

When people age they experience memory loss. But Abraham Shulman, writing his memoirs in the Forward, recalls a man who suffered from too good a memory. He once told Shulman that he is tormented by the fact that he knows the full name of Picasso: Pablo Diego Jose Francisca de Paulo Nefamutsena Foria de los Remedias de la Santissima Trinidad Ruiz Picasso. He also knew the full name of Los Angeles: El Pueblo Nuestra Señora la Reina de los Angeles de Portziyuncula. He asked Shulman whether he knew a surgeon who could excise trivia.

### Better in Yiddish

When Yiddish writers discuss a matter they often use references familiar to their readers. For example, one Forward writer had it that Arafat is singing a song to the US "Lomir zich iberbeten."

### Zionism as racism may be repealed

UNITED NATIONS — The chances are good that the UN resolution terming Zionism as racism will be revoked as the U.S. and Israel are counting heads to see if now is the time to call for a vote to repeal the

defamatory act. The two are conferring and now with the changes of so many countries, as for instance Eastern Europe, it is believed that enough votes can now comfortably be counted on.

### Schwammberger's unlikely story

BONN — Josef Schwammberger testified that he killed one Jew and that was in self-defense, not the 35 he admitted killing in a 1945 statement and not the 45 or the 3,377 in slave labor camps under his direc-

tion he is now charged with in his trial here. The concentration camp commandant in Nazi-occupied Poland was extradited from Argentina where he lived for 42 years before he was tracked down in 1987.

By RABBI MAURICE DAVIS

I have been sitting on the porch staring at the sea, one of my favorite occupations. I can sit there for an hour watching the waves, and let



ting my mind run free.

Right now I am staring at my favorite tower. Sitting on the porch, facing the sea, staring due east at the Brenton Reef Light Tower out there warning the ships at sea.

Sometimes I drive over the Jamestown Bridge and on out to Beavertail Point in Jamestown. There I can see the Brenton Reef Tower by looking south. Or I may drive on to Newport, and go to Brenton Point where the tower is to my southwest. East, South, or West, it is always there, always alert, always guiding, always serving.

Imagine growing sentimental about a pile of rocks in the sea!

Well, I grew up by the sea, with a mother whose almost universal prescription was, "Go into the water, it is good for you." It really made no difference whether I had a sore throat or a broken heart. Go into the water. It is good for you.

And next best is to sit and gaze at the water, the waves, the white caps, the current, see where the water meets the sky. Not to concentrate on the sea, just let it be the background for day dreaming.

Dreaming about my life: About my two sons, each one a rabbi, and both in cities in Florida, not too terribly far from me. Dreaming about my daughters-in-law, two of the most wonderful young women I have ever met, who love their faith and their family, and what a blessing

they are to their husbands... and to me. Dreaming about my two grandchildren, Talia and Ronin, now ten and six, rejoicing in the way they love their Judaism and their parents... and us.

Dreaming about my sisters and brothers, their children and grandchildren, and how wonderful is our

relationship. Narragansett in the summertime means homecoming, and a reaching out to a fantastic family.

Dreaming about my wife, my constant companion of almost 47 years. Remembering all that we have shared, endured, overcome and enjoyed and always together.

It is all as enduring and as powerful as that Brenton Reef Tower Light out there to the east, which... wait a minute. I can't see it!

The fog has rolled in, and the visibility is down to less than half a mile. The water and the sky don't meet anymore. They both sort of fade into the mist.

And the Tower is gone. Gone. Totally disappeared. I can't even see the light. But it is there. I know it is

there. I can't see the light, but I can hear its horn.

So I settle back and continue gazing into the sea. I cannot see as far as I used to see, but that is all right. Because I know what is there.

In my life, too, I may not be able to see as far ahead as I used to see, but I know what is there. I know the love and the caring and the sharing are there. I know that the compassion and concern are there.

I don't know when the fog will roll away, but it will. And the Tower will be right where it always was.

You can count on the sea.

Rabbi Davis may be reached at 20 Narragansett Ave., Apt. 1-C, Narragansett, RI 02882

## YAACOV'S WORLD

### The McDonald's connection

By YAACOV LURIA

I'm fed up with sandwich. I mean the Earl of Sandwich. Every time I hear him referred to as the inventor of the popular co-



parlayed human impatience into an empire.

The first fast food of all time is matzah, of course. It came about because the Hebrew children were in such a hurry to leave Egypt they couldn't take the time to bake challah. And maybe Mother Sarah deserves credit as the first matzah maker. Unprepared for company, she baked ugot — cakes — for Abraham's angelic visitors. Cakes? I'll lay odds she served them matzah. Well, possibly pita.

Why do I look askance at sandwiches? Simply because until a dozen years ago, a sandwich was my lunch, eternally and invariably. I made my gustatory passage through tons of peanut butter, tuna fish, egg salad and leftover meat, and mountains of sliced rye, pumpernickel, challah and just plain store bought white bread (which I wish only on my bitterest enemies).

To paraphrase a yiddish proverb, "If you live long enough, you outlive some obstacles to your happiness." Since I have retired, I don't chew on sandwiches. I eschew them. Nowadays I have sumptuous, self-catered lunches.

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mestible package which evolved into the hero and the submarine I want to jump up and yell, "Feddledud!"

Anyone who has read the Hagaddah — who hasn't? — knows the inventor of the sandwich. The text is irrefutable. It is written, "Thus did Hillel during Temple days. He put matzoh and bitter herbs together and ate them as one. Such a sandwich no starving person would turn up. He would have to be inextremis."

Let me make this clear: I am a defender of the truth, not the sandwich. Even if what reposes between the two slabs of bread (or matzoh) has been prepared with leisurely love, a sandwich is prototypal fast food. Ronald McDonald simply



# ISRAEL: AS I SEE IT

## How well they entertain in Israel

By SAMSON KRUPNICK

We met a weary Mayor Teddy Kollek at the gala dedication of the magnificent new quarters of the Jerusalem Center for public



Affairs. With a warm handshake and a winning smile, he confided: "This is my tenth appearance today." Shortly thereafter we met again at the "Trees for Teddy Dinner" at the Israel Museum, wherein friends of "The Daddy and Chairman of the Israel Museum" planted 80 olive trees (at \$5,000 each) on the occasion of his 80th birthday.

The dinner was hosted by Helen and Jack Nash for the over 200 delegates from 11 countries to the Israel Museum International Council Conference. The Mayor thanked all present profusely for the unique honor given him and more particularly for the magnificent support for the Israel Museum now, in the past and hopefully in the future. He quipped with a chuckle that "...the many celebrations on my 80th birthday are wearing me down more than my 20 years as Mayor of Jerusalem."

This festive dinner held on the Herrman Mayer Terrace and featuring grilled meat and fish and shishkabab, was one of the many functions, receptions, dedications, workshops, plenary sessions, and tours featuring the annual conference of the International Council. The Israel Museum staff and volunteers have been successful for many years in combining business and pleasure at these conferences, so that the business is completed efficiently and speedily, permitting the full enjoyment of the special events carefully planned and excellently executed.

The Conference opened with a reception hosted by the King David Hotel, courtesy of the Federmans. The next morning the delegates received a general tour of the Museum, updating them on new acquisitions and planned exhibitions. At the plenary session opened by

Mayor Kollek, reports were submitted by Director Martin Weyl and the Friends Organizations abroad and in Israel.

A political and security analysis by expert TV authority Ehud Yaari at a plenary session aroused much interest. He emphasized a realistic approach to relations with the Arabs. Israel's chief security concern is the eastern border of Jordan and the possible combination of Arab states there. A peace solution with Jordan must call for demilitarizing that area. Prime Minister Shamir has accepted the principle of negotiating with the Pales-

caps and sat around tables on the tracks. Menus of the early years of the railroad were used. A film and a lecture reviewed the history of Israel's railway. The emphasis this year was upon a united Jerusalem.

Another exotic experience in dining was right in the Museum. It was called "Feast Your Eyes" and was hosted by Ayala Zacks and Zalman Abramov. We wine and dined as we moved through the various galleries to the accompaniment of exotic musical selections of Russian olim in each of the galleries, starting with delicious hors d'oeuvres in the Kimmelman Atrium and

*A political and security analysis by expert TV authority Ehud Yaari at a plenary session aroused much interest. He emphasized a realistic approach to relations with the Arabs. Israel's chief security concern is the eastern border of Jordan and the possible combination of Arab states there. A peace solution with Jordan must call for demilitarizing that area. Prime Minister Shamir has accepted the principle of negotiating with the Palestinians, the first Prime Minister to do so.*

tinians, the first Prime Minister to do so. It is desirable to institute an "organized autonomy" in the area. For Gaza the only solution is a transfer of part of the population to Jordan. Syria has no real interest in peace. "Better nothing than something" appears to be its attitude on the matter of the Golan Heights.

Museum conferences are noted for the exotic dinner presentations, usually connected with some historic sites. In past years we dined at Qumran, the Dead Sea, the Bet Gubrin Caves, Hisham's Palace — What's this year? We dined again at an historic site hosted by Judy and Michael Steinhart — the Jerusalem railroad terminal — right on the tracks. A train picked us up at the site of the new stadium in Kattamon and took us for a 15 minute train ride. We received "conductor"

ending with liquor and petits fours at the Beningson Gallery Ruth Youth Wing. Ethiopian and other Eastern olim demonstrated different methods of draping textiles as clothing, termed "a coat of many colors."

Three exhibitions fascinated the delegates and many guests. The first was a unique demonstration of the artistic use of masks in the Ruth Youth Wing, accompanied by performances of mimicry and dance associated with the clever use of masks. The second was a remarkable archaeological exhibition of the legendary lost kingdom of Urartu in the north of Iraq some 2,800 years ago. Their advanced talents in metalworking, gold and silver are displayed in 350 metal objects on exhibit. The third was an exhibition of Etruscan art in Italy with some 400 items on

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# POSTMARK ISRAEL

## Assortment of quotations

Excerpts from recent statements of interest. Do they have anything in common?

"In the coming weeks we shall, I hope, be able to reach the agreement to which we all aspire, through a joint effort with the United States and others, on an end of the state of war between the Arab states and Israel, as a first stage towards dialogue..." Minister of Foreign Affairs, David Levy.

"The Palestinian people have passed the stage where the enemy was able to weaken the uprising. The uprising has become the single option of the Palestinians to advance toward establishment of an independent Moslem state from the (Mediterranean) Sea to the (Jordan) River..." Amad al-Alami, a leader of the Hamas fundamentalist movement.

"The Jews are destined to be persecuted, humiliated and tortured forever, and it is a Moslem duty to see to it that they are persecuted, tortured and humiliated." Sheikh Tamimi, Moslem fundamentalist leader.

"Your Majesty (addressed to King Hussein of Jordan), you were responsible for the Palestinian homeland on the West Bank from 1948 to 1967. Why, in all that period, did you not give them their rights and statehood?" Banda bin Sultan al-Saud, Saudi-Arabian Ambassador to the US.

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POST & OPINION

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gregation and teach children. Send replies to Box 6130, The Jewish Post.

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## SOCIAL CALENDAR

By Jean Herschaft

A petite lovely Israeli who could easily be taken for a TV soap opera star and who heads the Israeli team in an exchange program with Oxford U. on tumor analysis using nuclear science was the guest speaker at the luncheon of the American Committee for the Weizmann Institute. The "for women only" affair was held at the Harmonie Club the last Thursday in June.

"Your Body, Your Health: A Novel Approach to Breast Cancer Diagnosis and Treatment," was the title of Prof. Hadassa Degani's talk and slide exhibit. As breast cancer is the #1 killer of women in this country, the subject drew a cross section of some of the most prominent women supporters of the Weizmann Institute.

My own interest was more than academic: 16 years ago I joined the alumni society headed by former first ladies Betty Ford and Nancy Reagan and former second lady of the land, Happy Rockefeller who had all undergone surgery for breast cancer. Also, the late journalist Ruth Kishner, of Maryland, who lost her battle with the disease at age 60, in January of 1990, 15 years after being stricken and who went on to become a recognized specialist in the field.

Prof. Degani, married and the mother of three youngsters, described herself as "first a wife, mother, Israeli woman and scientist..." She heads the Department of Isotope Research at the Weizmann Institute in Rehovot, or



Prof. Hadassa Degani

more precisely: the Magnetic Resonance facility. "My research," she describes, "is devoted to conquering breast cancer through the use of non-invasive diagnostic procedures that allow scientists to see inside the body beyond what ordinary X-rays reveal. Her approach is unique in that she is the first, if not the only scientist to use nuclear magnetic resonance imaging and spectroscopy specifically to study breast cancer."

While nuclear magnetic resonance (NMR) and magnetic resonance spectroscopy (MRS) are being employed to investigate tumors and their response to treatment by chemical or radiation and are still in the future for general application, she said, she stressed to the women that "early detection" is the prime message that she can give them in defeating breast cancer. Today, low dose X-ray mammography is essential for each woman at different ages depending on family history and problems, as a tool to detect breast cancer. A hormone, tomoscan, she rated highly, as being a post surgical tool, to prevent recurrence of breast cancer.

While, her talk was technical, the women were glued to their seats. At her conclusion, more than half the audience circled round her to informally query on aspects of breast cancer.

"— my mother had breast cancer at age 42... does that mean I too will get it?" asked a 29-year-old advertising executive.

— my aunt developed it at age 50... should I be con-

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## JEWES BY CHOICE

### Jewish names and the others

BY MARY HOFMANN

My little summer study group recently read up on names and their significance and use in Judaism. It's nice to sit and talk about things



in a group. Even when you think you know a lot about the topic, you always find out something interesting — even if it's just something interesting about one of the other people in the group.

While everyone was familiar with the general background of Hebrew/Jewish names (like ben meaning son of, etc.), most of us were somewhat surprised at the use of the Arabic/Jewish variation of Ibn except in really ancient historical context. A couple of people were also surprised to find that naming a child after a dead relative was a matter of Ashkenazic tradition, not Jewish law. I guess that's an example of subethnocentrism in action.

It's also an example of superstition in action, almost amusing to many of us who look at language as a tool rather than an abstraction that wields power. Did Jews really believe that naming a child after a living relative might actually pose a threat? Did Jews really believe in the evil eye? Did Jews ever actually live in such social, religious and physical isolation that such superstitions could become part of an almost paranoid reality? Of course they did. And they constructed their reality as best they could under a sort of siege existence. And it carries over.

Though most of us were aware that at some time Jews began taking on westernized "last names" (you don't find too many David ben Gurions around these days) it was enlightening to discover that it was because of laws passed in Europe forcing us to do so. It was also, we found out, the earliest instance of what I think of as "inflicted names," those insulting labels forced on Jews by anti-Semitic governments as a matter of identification. It's interesting to conjecture

about the continued use of some of those names. Have they lost their sting? Have they become a sort of inverted badge of honor? Or have they simply become so ordinary that nobody's really thought much about it?

Which brought us around to attitudes regarding the changing of names. Is there something shameful about changing a name? People who have changed their names to monikers they deem "less Jewish" are usually defensive or regretful. Others (such as the Southeast Asian peoples that form such a huge minority in my area) think nothing of it. They change their names

versions and mixed marriages will have on the Jewish name pool in years to come. Whether we like to admit it or not, we pay a lot of attention to names. We identify each other by them, we classify each other by them, and we orient ourselves to others (positively or negatively) based somewhat on their names.

Right now, even in my little corner of the world, I know of several people named Greenberg and Ginsburg who are not Jewish. They are, in fact, active Christians and have no sense of connection to Judaism at all. On the other

*Will people eventually have to stop identifying Jews by their names? Might that possibly lead to the diluting of anti-Semitism? Might that also lead to the lessening of group cohesion? I'm not sure. But it's interesting to think about.*

easily — for cultural reasons, for convenience, or just for the heck of it. They don't have the same relationship with labels, which makes it very confusing for those of us who identify ourselves so strongly by them.

And we talked about the recent return to biblical names. Everyone (not just Jews) is naming their kids Rachel and Rebekah (well, Rebecca, anyway) Joshua and Jacob. Is this a revival of religion or merely a fad?

What we didn't talk much about, but what I've been thinking about ever since, is the effect that con-

hand, I know lots of people with names like Smith, Ryan, Schilling, MacArthur and Reed (to say nothing of Hofmann) who are proud, practicing Jews.

What might that mean to the future of Judaism? Will people eventually have to stop identifying Jews by their names? Might that possibly lead to the diluting of anti-Semitism? Might that also lead to the lessening of group cohesion?

I'm not sure. But it's interesting to think about.

Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341

### Israelis approve land for peace

TEL AVIV — Another poll and another indication that Israelis are moving more toward exchanging land for peace. This one by the Gutmann Institute for Practical and Social Research showed four-fifths of 1,200 Jewish adults questioned are amenable to giving up the Gaza Strip and about 70 percent agreeing that it is possible to relinquish at least part of the West Bank in exchange for

peace with Israel's Arab neighbors.

When broken down by specifics, the picture was not that clear. Seven percent were in favor of returning all of the West Bank, 12 percent would return most of it, 20 percent would give up a "certain portion" and 20 percent a small part. A large majority would retain the Golan and 96 percent would retain East Jerusalem.



# Same mistakes over again

## Fine & Schapiro's

By ARLENE G. PECK

Not so many years ago, the motto was, "If it feels good... do it!" Too often, what feels good, could make you very sick, sad or possi-



bly dead! Attitudes have changed and what was taken for granted before, isn't necessarily done today. I grew up in the South where early marriage and having all of your children before you were thirty was the norm. Today, Americans are waiting longer to get married. In fact, according to the Census Bureau, today's first time bride is older than any time in the past century.

A favorite cousin recently gave me a shirt with the caption, "All the women out there who are moaning about finding husbands, have obviously never had one." Which is not to say that I agree that there is anything wrong with having one. I just can't decide whether to never get married again... or five more times. I can see far too many of my married friends who tell me that they are lonely. And, had I never been married and in the same situation, I would never have understood their feelings. But, I have... and, I know.

When you are married and alone... you know. Maybe it doesn't happen all at once. It's a gradual thing. You might be sitting in the den one night across from your husband of 15 years and suddenly feel that you are a teenager. A teenager who is between boy friends. Remember that time when you were a kid. That awkward time when the last boyfriend has departed and the new one hasn't shown up yet? You know that there is more out there and possibly soon but, not yet.

Now that's lonely. Better to be alone... than lonely or miserable. It's not good to get to the point where the thing that you like best about your husband is his best friend.

Now, that's a dangerous attitude. Because then women are more prone to

seek "The Perfect Man," the kind that remembers anniversaries and birthdays. Someone who will tell her that he loves her every day. She wants a man who would rather spend time with her than the Masters, They Boys, or the football game on television. Child, it's just not going to happen. I don't think that he's out there. Life has its sunshine, its days and nights, its peaks and its valleys. So, why does it seem to be raining on your valley an inordinate amount of time? Just don't take it personally just because he'd rather spend his time that way. Men feel that if they are looked upon as knowing everything there is to know about sports, then people won't think that

do we have to go for the adult version of the "Bad Seed" until we get it right? I wonder sometimes, if when we seek out someone so different than ourselves, is it because we expect to find in them parts of ourselves that we lack or couldn't assert or, even try to deny?

Most times people usually get what they deserve. They choose the wrong partner over and over again in the single life. This is not because of who and what they are, but because of who they aren't. They get what they deserve because of the very qualities that they are lacking. All the while, these same people attend the singles events searching for the romantic ideal.

Listen, patterns of divorce

*Most times people usually get what they deserve. They choose the wrong partner over and over again in the single life. This is not because of who and what they are, but because of who they aren't. They get what they deserve because of the very qualities that they are lacking. All the while, these same people attend the singles events searching for the romantic ideal.*

they're gay. It's the manly thing.

I've forgotten who said, "Of all the words of Tongue or pen the saddest are, it might have been." Unfortunately, by the time that some people realize that there is more to life than what they see, they are too old to care. I've long said that if there is reincarnation, then I want to come back as a tall, skinny, second wife.

But, what about all of us who come back and would still make the same mistakes all over again? The only regrets that I have are the things that I didn't do! But, suppose we are born numerous times. Then, does that give us thousands of years to get another shot at the brass ring? Or, at least to learn where we made our mistakes so that we don't keep repeating them?

Would we keep falling in love with the wrong person because we were such slow learners? How many times

and remarriage have become so entrenched in our society that social scientists have a name for the phenomenon called serial polygamy. That's the term that reflects people's desire to be monogamous, but not necessarily with one person for a lifetime. I don't know. Maybe it's not easy, but possible to change the focus of past patterns and get comfortable with who you are. How many of us have spent the better part of the past several years losing and gaining the same twenty pounds? We do so because we haven't retrained our eating habits. Well, the same is true of our love habits. When we learn from whatever past relationship experience we might have had, then maybe we are ready to go to the next level. Instead of repeating the Bad Seed experience for the umpteenth time.

I know women who are so organized that when they

By VIVIAN KRAMER FANCHER

Fine & Schapiro's, a mainstay for kosher food on New York's Upper West Side, closed last year after having been in business for 63 years. Fortunately it did not stay shut for too long and once again this landmark eatery is serving the same wonderful Eastern European and delicatessen style food that made it famous for so many decades. The menu is long, the sandwiches are thick and the portions are overwhelming.

There's nothing fancy about the premises, it's just clean and bright. I doubt that most of the diners are observant (there wasn't a yarmulke in sight), but the restaurant was filled with neighborhood people who love real Jewish cooking.

I wish I could have said, "Just give me a little taste of everything." It's hard to choose only a few items when the selections are things like kreplach, flanken, Roumanian tenderloin and so forth. Management must know that feeling. They have something never before seen on a menu in this style of restaurant — a smorgasbord plate with stuffed cabbage, meat balls, Hungarian goulash, braised

potatoes, kasha varnitchkes and outstanding derma stuffed with a moist and fluffy filling.

So we had one of those plus two appetizers, soup and a sandwich, all of which passed muster, the creamy chopped liver, the pristine gefilte fish flecked with carrot, the warm corned beef edged with a sliver of fat as thin as a thread and the lightest possible matzoh ball swimming in golden broth.

We also approved the flavorful cole slaw, half sours, sour pickles and tomatoes, as well as the assortment of bread and rolls. I won't tell you how many of us ate all that food lest we sound piggy and I won't try to fool the reader or myself by saying it was all in the name of research. So what's good Jewish food for, it not to fress a little (or a lot as the case may be)?

Prices are very reasonable. A special dinner with soup, a choice of nine main courses and dessert is \$18.95. Fine & Schapiro, 138 West 72 Street, 212-877-2874, is not Shomer Shabbos and is open seven days a week for lunch and dinner.

open their refrigerator everything is labeled on little hangers. Yet, they walk around so helpless that they sometimes think that the only solution is to put a stamp on the forehead of their beloved, like the kind that they do in bars, just so the next person that deals with him won't get hurt. They become the walking wounded and, being awake is the most emotional vulnerable time in their life. They haven't learned that men are more frightened by the "F" word... "feelings." They think it's a dirty word. But, there are women who are so hungry that they are the black hole of emotional need and will suck the life out of their beloved. Personally, my attitude has always been to accept the things that I cannot change and get even with the one who made it that way.

Personally, I believe that those bad times happen when you expect too much. Somebody else ain't gonna do it for you. The more of

your self esteem that is linked to others, the bigger your problems are going to be. It's an unhealthy way of life to allow yourself to get so down that you feel like the floor of a New Year cab. It sneaks up on you and before you know it, you're suffering from body, or worse, mind-erosion. It took me a long time to realize what different wave lengths that men and women are on. While women are trying to find new secrets on how to make a go of the relationship, men are reading books about power and finances. My goodness, I've even seen them sitting in a trance watching sports events.

My...my, maybe that's the time for little ole you to take that refresher course on not repeating past mistakes... Remember, those who don't learn from the past... are doomed to repeat it.

Arlene Peck may be reached at 2870 Phar Court South, #107, Atlanta, GA 30305

## Subscribe

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## Russian couple

*Continued from page 6*  
takes care of the baby every morning when I go to the University library to study. My brother-in-law was impressed with my stories about the *mekhina*, and he will start studying there in February.

Another question people here sometimes ask me is how my parents could bear to allow their only child to leave for a distant country

several months before the birth of their first grandchild. The truth is that my parents were reasonably content with their lives for many years; they had their work and their friends. But they encouraged us to leave because they knew there was no future for us there. And my mother, in particular, was delighted that I would be giving birth in Israel, because conditions are

safer and more hygienic.

My mother came to visit this summer to see us and particularly the baby. And very soon, in two months time, parents and grandparents will be coming from Kharkov to join us in Beer-sheva. We very much hope to be able to find a separate apartment for them, if housing is available, because to take them in with us would really be cramped, even by Soviet standards.

Perhaps we are luckier than many other immigrants. We have jobs, an apartment, a family around us, old friends from Kharkov, and new Israeli friends.

When I watch the evening news on Tv and see the newcomers flooding into Ben-Gurion airport, and when I see the many new students at Ben-Gurion University, I wonder how all these people are going to be absorbed.

I think that perhaps my name itself symbolizes the change in my life. My family name in Kharkov was Freilicher, which means "joyful" in Yiddish. It was certainly not a joyful name in Russian, because it sounded "too Jewish." So, as a student, I was registered by my official first name, Maria, and my mother's maiden name, Yanovsky, which was not so obviously Jewish.

When I married Misha, I kept my former name. But now I have a new identity, I am Masha Zusman of Beer-sheva, Israel.

## Luria

*Continued from page 12*  
Here is a typical ordinary weekday menu: Borscht Manischevitz avec yoghurt, pasta a la ragu, rugelach extraordinaires, cafe au lait.

I top my repast off with a consummate Spanish touch, a siesta.

Yaacov Luria may be reached at 3364 Sixth Ave., Apt. 112, San Diego, CA 92103

## Krupnick

*Continued from page 13*  
display, most the gifts of Flora and Ivor Svarc. Over 100 items have been loaned by the members of Hellas et Roma Society, a Swiss collectors club. Some of its members were here for the official opening.

Delegates were given a choice of a number of ethnographic workshops. We participated in a "Vanishing Communities" workshop, wherein we studied "ketuvot" (marriage contracts) or many communities, with fantastic art work, termed "Beauty in Holiness." Many were from communities in Italy, Iran, Morocco, Turkey, India, etc.,

long since vanished.

This International Council of the Israel Museum Conference, highly educational, socially fulfilling and gastronomically sumptuous, ended with a well-attended tour in the Negev of an Israeli air base, where we lunched, received a briefing by the youthful commander of the base, and were treated to an air show of Skyhawks in honor of Airforce Day.

A visit to the newest archaeological find in Israel, Maresha, completed the day and the annual Conference.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel

## Who's to blame?

*Continued from page 2*  
concerned knew what was inevitable also.

It serves little purpose to cry over spilled milk. On the other hand unless the lesson is learned that the partnership between the yishuv and the diaspora obligates both equally, even if one has a vote and the other only persuasion, the future will be dotted with similar tragic disappointments.

That being the case then, the diaspora Jewish leadership must not only assume its share of the blame, it must press to change the relationship to Israel so that it has a voice when the diaspora is involved in the same way that it won the veto on any change in the law of return.

## Shamir's decision policy

*Continued from page NAT 1*  
same phenomenon. The prime minister does not like to take risks of any kind, either for war or for peace. However, long-time Shamir-watchers say all the secrecy is just a smokescreen for the fact that he embarks on no new initiatives, as he has a basically passive character. They say since the peace initiative of May 1989, there is no major move which bears his name or imprint.

Makovsky closes his article with, "The jury is still out on whether Shamir is a hard bargainer or wants no peace deal at all. But judging from all that is known about how he decides, this premier feels the race does not go to the swift but to the sure."

## Editor's chair

Congregation Agudas Achim which the first week in April sent 3000 Yom Hashoa candles together with the proper prayer to all the Jewish households on the list of the

Federation. He adds that his grandson, David, also of San Antonio, is a P-O subscriber too, and then adds that his granddaughter has just given birth to his first great granddaughter. So mazel tov.

## Postmark Israel

*Continued from page 13*  
"Israel wants meaningful, direct talks with the Arab governments... We favor a two-track approach — direct talks with the Arab governments and co-existence with the Palestinian Arabs..." Prime Minister Yitzhak Shamir.

"These days in Baghdad are days of glory, of pride and of the firm stance of our Arab people..." Yasir Arafat, during the height of the Gulf War.

"The nations of the Middle East are, I think, very anxious to close the book of war and to open the book of peace..." US Secretary of State James Baker.

"We want peace with the Arabs... Nevertheless, we are repeatedly disappointed at major crossroads when we see that we have to deal with a culture and religion which at certain points simply fail in their attempts to see reality. They are fueled by imagery and suffer from chronic feelings of inferiority which bring them to carry out intolerable acts..." Amnon Dankner, left wing liberal, once labelled "pro-Arab" by the rightists. — C.A.

## Social calendar

*Continued from page 14*  
cerned?"  
"— no relative has had breast cancer... what are my chances?"

This was a sampling of many questions. To which Prof. Degnas responded: "Your mother's cancer does place you at high risk. Not to worry, but to be vigilant in seeing your physician and getting mammograms... An aunt is a close relative and the same answer of early examinations will apply to you... No history of breast cancer... still you must learn self-examination, as all women... most breast cancers are discovered by a woman's initial examination. Any lumps should send you to your doctor."

Chairwomen were: Betty Feinberg and her daughter, Lori A. Feinberg, Carol Kekst, Helen Nash and Debbie Madesker. Among the guests: Lillian Hertzberg, Linda Jesselson, Diane Roskies, Bonnie Rudin, Sheila Tenenbaum, Ann Solomon, Rosemary Quint, Julie Osler Huberman, Joan Paru Paru, Mary Jane Pollack, Lilly Youngleib and Muriel Siebert, an Albany economist and banker, among others.

Interestingly, Helen Nash, a co-chair, is the aunt of Debbie Madesker, also a co-chair whose grandmother, Rachel Nash, made it a family affair of three generations.

## MYSTERY PERSON

*Do you know who's who?*

The Mystery Person is involved in Wall Street.

The Mystery Person is active in the American Jewish Congress.

The Mystery Person is a graduate of Brandeis University.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All Mystery Persons are limited to American Jews. Once included in the contest, that same individual will not be a Mystery Person again.



# BOOK REVIEW SECTION

## Voices in Exile by Angel hailed

Reviewed by RABBI A. YUTER

*Review of Rabbi Marc. D. Angel, "Voices in Exile: Studies in Sefardic Intellectual History" (Hoboken, New Jersey: KTAV, 1991).*

Rabbi Marc Angel's *Voices in Exile* provides both scholar and lay reader with a Jewish model that is unknown to Jews of Ashkenazic extraction.

Rabbi Angel consistently emphasizes the tolerance of the Sefardic sages. Models of piety and probity are cited which, if applied in American or Israeli Judaism, could change Jewish life for the better. Mention is made of Rabbi Moshe Hayyim Luzzatto (Ramhal) and Rabbi Hayyim Yosef David Azulai (HIDA), who suggest that piety is best expressed privately, so that religious behavior not be misconstrued as a gambit for social approval or ethical presumption. Rabbi E. Papo required that one must always consider how pietistic behavior will be viewed by others.

In Ashkenazic circles [and in Sefardic circles which have been unduly influenced by Ashkenazim], pietistic behavior has become an end in itself. For example, the Ashkenazic "black hat" has come to symbolize extra measures of piety.

For the Sefardic tradition, such measures should be private and muted, for piety and modesty are complementary virtues. This approach to Jewish tradition is exemplified by Rabbi Azulai who, as Rabbi Angel shows, was meticulous in observing the letter of the law but opposed the "invention" of new strict, hard practices. It is no accident that Maimonides defines idolatry as "invented religion," and Rabbi Yehuda ha-Levi, in his *Kuzari*, finds that the self-defined zeal of the Kazar king was unworthy, even though his intentions were worthy.

In the Sefardic tradition, Jewish literature is read with intellectual seriousness and independence. The learning student is required to obey the letter of the law, but is not asked to surrender critical thinking. For example, Nahmanides' asserted that the *aggadic*, or narrative material in the Talmud, need not be taken literally.

Rabbi Angel also cites Rabbi Abraham, the son of

Maimonides, who requires that one pay attention to ideas and statements, but not to the person who makes the statement. Rabbi Abraham, like Nahmanides, also insisted that Talmudic narratives are not necessarily to be taken literally. In point of act, his father, Maimonides, suggests that many Talmudic narratives should not be understood literally, and a literalist misreading of Talmudic narrative can lead to fanatic fundamentalism or the rejection of religion altogether.

When deciding post-Talmudic law, which is not universally accepted, Rabbi Abraham, like his father Maimonides, requires that one follow the view that makes the most sense, without showing recognition to the person. Many within modern Judaism rely on the charisma of the speaker rather than the merits of the words spoken.

Rabbi Angel's discussion of Rabbi Moshe Almosnino is fascinating. Almost unknown to Ashkenazic scholars, this learned rabbi has written commentaries to the Scrolls that are the equal of any of the standard commentaries of the Rabbinic Bible. Rabbi Almosnino also wrote a commentary on *Ethics of the Fathers*, and many of his penetrating insights are found in the commentary compendium, *Midrash Sheumel*. Rabbi Almosnino's teaching exemplifies a synthesis which is authentically Jewish selectively open to those elements of world culture that enrich Jewish life.

In his discussion of Rabbi Almosnino's treatment of the suffering of the righteous, Rabbi Angel notes that for Rabbi Almosnino, good and evil are not objective categories. This doctrine, which also appears in the early chapters of Maimonides' *Guide to the Perplexed*, reminds humankind to consider that there are perspectives which transcend human experience.

Rabbi Angel relies on the work of other scholars for historical evaluation and interpretation. For example, he cites with deference the findings of Professor Dan of the Hebrew University who claimed that Maimonides was an exponent of "philosophical ethics," while the Ramban [Nahmanides] and Rabbenu Yona espoused "rabbinic ethics." In point of fact, Ramban's "rhetoric" was traditional, but his patterns of thought were neoplatonic; in his Code, Maimonides'

ethics are derived directly and exactly out of the words of Scripture and rabbinic sources, whereas in his philosophical work, he frames his argument in philosophic jargon.

A recent exponent of Sefardic humanism studies by Rabbi Angel is Rabbi Yisrael Moshe Hazzan, who while maintaining that Jews should observe Torah carefully and sincerely, yet was saddened by Ashkenazic Jewry's uncritical acceptance [in the case of the secularists and assimilationists] or rejection [as in the case of the overwhelming majority of the Ashkenazic Orthodox]. Rabbi Hazzan affirmed Jewish religious autonomy, values and social structure, without ignoring secular social realities.

For example, Rabbi Hazzan believed that one should learn the language of the land; other pietists felt that exposure to a non-Jewish language will provide a bridge of assimilation. On one hand, Rabbi Hazzan insisted on Jewish religious and communal autonomy, but he remained open to secular learning. Rabbi Angel shows that Rabbi Hazzan's view goes back to the Rabbi Hai Gaon (939-1038), and that the tradition for Jewish culture synthesis is old, honored, and legitimate.

Rabbi Angel's treatment of Rabbis Alkalai and the 20th Century sage, Rabbi Ben Zion Uzziel, provide powerful statements of his own world view. These rabbis were driven by messianic yearnings which were not divorced from reality. They addressed important social and religious issues of their age, and as fully pious Jews, they adapted elements of the age and culture which were compatible with Jewish values. Indeed, the argument can be made that Rabbi Uzziel was the foremost *halakhic* authority of modern times, for his vast erudition in responsa literature and sharp mind, coupled with sensitivity to the times, makes him unique among Israeli *halakhic* authorities.

Rabbi Angel is at his best when he explains the positions of neglected Sefardic sages on the basis of his own scholarship. Ever the pastor and teacher, he focuses on those issues which speak to modernity's Jews. While unflinchingly Orthodox, Rabbi Angel discovers a "usable past" contemporary religious Jewry in the Sefardic experience. In a future work, perhaps Rabbi Angel will show how Maimonides' in-

fluence is reflected in the words of the Sefardic sages he presents. The abiding consistency in the humanistic religious sensibility of the Sefardic sages which can be traced back to Talmudic times, and this sensibility has the potential to bring much healing to contemporary Jewry.

When showing recognition to a work of this importance and worth, one offers the praise *hazaq u-varuch*, may the author be strong and be blessed.

## All is well in the end

Reviewed By ROBERT E. KOPE

*"In Days of Awe," by Eric Goodman, New York: Knopf, 1991, 288 pages.*

The hero of this novel is a Jewish baseball player named Joe Singer. On a scale from 1 to 10, his popularity is minus 1 million. He is not a likeable character — even his dear old dad calls him a #@@#!

You may wonder what "Jewish Joe" did to deserve all this good stuff. Well, it seems that he made a few bad pitches, a few bad plays in the field, and was very uncooperative when the Baseball Commissioner's office began an investigation into the whole mess. Even though his team won the game, Joe looked like a culprit, so the commissioner suspended him from baseball. Now, Joe is cursed by everyone, and he has gone into exile to hide from the world.

He is not doing a great job in coming to grips with his past, as a psychologist might say. In fact, he is escaping reality by conducting two simultaneous affairs with married women. His father drops by, courting a rich divorcee, but finds time to have a fling with Joe's neighbor. Nu, is this any way for a Jewish family to carry on?

Joe's Jewishness is an important part of the book. When one of his lady friends is shot and killed by her jealous husband, he realizes that he has really messed up his life. As the Jewish Holy Days roll around, Joe finds religion, repentance, and the possibility of a second chance in baseball.

Eric Goodman's novel is filled with street talk and other things that will turn off a lot of people. Once you get past this, however,

Goodman does tell a good story. Though it seems to meander at times, all the plot twists come together in the end, and the hero comes out on top. This is a nice light book for a hot and heavy summer's day.

## Holocaust memoir exceptional book

Reviewed by SUZANNE S. POLIRER

*From Out of the Firestorm: A Memoir of the Holocaust, Rachela and Sam Walshaw, Shapolsky, New York, 1991, 154 pp.*

The ongoing deluge of testimony from survivors of the Shoah continues; one cannot hope to keep up with the flow of these works. Yet, far from diluting the efficacy of their words, the torrent of Holocaust memoirs only bolsters the Shoah as a watershed time in Jewish and human history. With witnesses now in their late sixties and even older, the generation of people who actually experienced the "firestorm" is confronting its own mortality. Since they will not live forever, it is vital that their reminiscences stand en masse as timeless memorials.

Thus, literary witnessing of the Shoah is actually more important for what it says than how it says it. If the reader is fortunate enough to find a treatise that has real literary merit, that is a wonderful plus. The Walshaws' remembrance is one of these precious finds.

Rachela Walshaw is a published essayist and poet. Her words wear wings, and her vision bears the crystal clarity that befits the true artist. Her narrative is a long prose-poem, written in an unforgettably simple and moving style. She depicts events that marked her childhood in the 1930's as well as the hell that she endured during the Firestorm, as she terms it. Her perspective on those fateful years is tinged by sadness, not bitterness. Her outlook as a survivor is one of optimism. The vignettes that she presents give us a brief but powerful glimpse into her life and experience. As this poet observes, "Memory is a peculiar editor. Most of life is left on the cutting room floor. The remaining memories... are mixed together for us to pick out and make comprehensible."

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# BOOK REVIEW SECTION

Continued from prev. page

Sam Walshaw has appended his tale to his sister's text. His style is terse, clipped, and to the point. A retired industrialist, he describes his wanderings, punctuated by his resettlement in England as part of a little known post-war humanitarian effort. This is a very interesting, if truncated remembrance of a man who today rarely thinks about his Holocaust experiences.

The Walshaws' offering is a valuable and highly literate addition to the ever-increasing litany of Holocaust testimony. Brother and sister unite in this work to produce a dramatic recounting of their struggles and survival.

## Pre-war Vienna is Everycity

Reviewed by RABBI RICHARD POLIRER  
*Jewish Politics in Vienna, 1918-1938, Harriet Pass Freidenreich, Indiana University Press, Bloomington, 1991, 288 pp.*

Some writers of the Holocaust have depicted the interwar years of European Jewry as a macabre and elaborate dance of death. Unaware of the fate that awaited them, Jews went about their day to day business. In *Jewish Politics in Vienna, 1918-1938*, Harriet Pass Freidenreich replaces these grim, broad brush strokes with the pinpoint detail of the historian's pen. What emerges is a monumental research effort.

In the decades between the "war to end all wars" and Nazism's worldwide "war against the Jews," Vienna was a diverse and complex microcosm. Living in this metropolitan Jewish community were all types of Jews with all manner of political expression. A true polyglot, the Jewish community rarely found itself united on any one issue. There were old-time liberals, secularists who tried to "make it" within the Austrian system. Zionist and non-Zionist Jewish Nationalists sought Jewish self-determination, differing only in the venue — Palestine or Austria — where this redemption was to take place. Socialists and workers peddled their utopianism in a city already known to the political Right as "Red Vienna." Even religious orthodox found itself split into Hungarian, Austrian and Galician factions, each with its own agenda and jaun-

diced view of the other. Freidenreich's mission is to assess this fractured and factionalized community.

Freidenreich's portrait shows us a very typical urban area in the diaspora. Except for the institutionalized anti-Semitism of Austria — a gift of 19th century European civilization — Vienna might be termed "everycity." The Jews' communal problems and diversities, solutions and coalitions, closely mirror those of any American metropolis. Jewish institutions of today bear different names — Federation and UJA instead of Kulturgemeinde and Kehillah — but their raison d'être is the same. Each tries to manage for change, and to bring to fruition its vision of the Jewish "good life."

This book abounds in detail and charts, as befits a scholarly tome, and is esoteric, at best. Still, Freidenreich's valuable survey gives important counterpoint to those who say that Europe's Jews fiddled away the interwar years, refusing to heed the growing Nazi menace. Freidenreich's examination reveals a different picture. Grim solace though it may be in retrospect, Jewish Vienna used its last pre-Shoah years battling for security and serenity in an increasingly hostile economic and political environment. *Jewish Politics* gives us an unparalleled view of the dynamics of the modern Jewish community as it seeks to cope with change, from without and within.

## Susan Schneider's 'Intermarriage'

Reviewed By RABBI ISRAEL ZOBBERMAN  
*Intermarriage (The Challenge of Living with Differences Between Christians and Jews), Susan Weidman Schneider, New York: The Free Press, 280 pp., \$19.95.*

We are in the debt of Susan Weidman Schneider, editor of *Lilith* and author of *Jewish and Female*, for providing us an indispensable guide and practical handle as we grapple with the multi-faceted contemporary phenomenon of intermarriage. In what is surely an eye-opener, we are exposed to an exhaustive exploration of the complex and sensitive issues of a critical theme that is fast shaping the contours and nature of American Jewry.

Masterfully weaving into

her sharp observations interviews with those involved with intermarriage, Schneider succeeds in creating a sophisticated study that does not have the quality of dryness that is associated with academic investigation. She draws us into the web of possibilities and responses as we are assured of her non-judgmental, profound care and concern for all affected, while not skirting the sticky points. However, this kind of work is kin to walking on a tightrope, ever facing the risk of compromise of someone's integrity in spite of the best intentions.

The following conclusion is a poignant one — "Perhaps the most significant contribution that an examination of the phenomenon of intermarriage can make is to provide the opportunity for both the individual and the community to struggle with (and perhaps define) what Judaism, Christianity, and religious and ethnic identity mean to each of us."

The variety of available communal resources and programs listed at the book's end is an added bonus.

## Not all good, this cookbook

Reviewed By SYBIL ZIMMERMAN

*"The Jewish-American Kitchen" Raymond Sokolov with recipes by Susan R. Friedland and photographs by Louis Wallach, Stewart, Tibori & Chang Publishers, \$30, hardbound, 191 pp.*

This is a lovely but disappointing gift book. There are so many kosher and Jewish cookbooks on the market today, I expected more when I opened this large-size book.

Sokolov is editor of *The Wall Street Journal's* leisure and arts page, a food columnist for *Natural History* magazine and a former *New York Times* food editor. He is also the author of a number of cookbooks.

His introduction on what is Jewish cooking is not only inadequate but rather shallow and even inaccurate. He presents such platitudes as: "In Jewish cooking, context is everything," or "what we are is what we eat." There is no real history of Jewish-American cooking and if he is trying to be witty or entertaining, he falls flat.

Sokolov does give a detailed (almost too much) explanation of kashruth, fol-

lowed by a lengthy discussion on cholent (the meat-bean stew cooked from pre-Sabbath Friday until it is eaten on Shabbat lunch. Guess what is missing? A recipe for cholent!

From here he goes into a discussion of how Jews of various ethnic backgrounds cook a similar dish. But those recipes are not included either.

Most of the recipes have introductory remarks, which, personally, I always find add a lot to the book. They seem to be written by someone who has not sampled the recipes which follow.

Friedland is an editor at a New York publishing house. Her choice of recipes is excellent, and she does not miss any of the very typical, Ashkenazic Jewish foods — chopped liver and knishes, borsht and chicken soup, flankel and brisket, kugels, herring salad, strudel, coffee cake and a special Passover chapter.

There is nothing special or new in this book for the collector of cookbooks or for the American-Jewish cook, although the 45, full-color photographs are mouth watering and tempting.

The ingredients are easy to read. Unfortunately, instructions are in paragraph form, which I, personally, find difficult when following a recipe.

Because this is a large-size book, there are only one or two recipes to a page.

If you have a new bride on your gift list, this might be a good addition to her cookbook library — mostly for the recipes, not for the commentary. Otherwise, I'd pass on recommending it to add to one's library.

## Valuable addition to your library

Reviewed By EDWARD SIMON

*The Golden Tradition: Jewish life and thought in Eastern Europe, Lucy S. Dawidowicz, Jason Aronson, 512 pp., \$35.*

This newly reprinted version of a book first published in 1967 has been continuously in print ever since. Its long publishing history is a fitting tribute to its quality.

The many books about the Holocaust lead naturally to the question: just what was destroyed? With the six million died a culture and a way of life that will never be reproduced. But it was far

more than a world "frozen in piety and poverty." It was a cauldron of ideas, passions and emotions that shaped Judaism into the form we have today both in Israel and America. This book profiles the many nuances that constituted Jewish life in Eastern Europe during the 150 years before the Holocaust.

This is really two books in one, and therein lies its value and uniqueness. In the first part, Mrs. Dawidowicz, best known for her work, "The War Against the Jews 1933-1945," sets the scene in a lengthy introduction. She begins with a discussion of the geographical area it encompassed (basically Poland before its many partitions), and continues with an outline of its intellectual boundaries (hasidism and haskala, education and Jewish politics). She concludes with "opening the gates," the uniquely eastern European response to the forces of secularism and modernism. By the 1930s, "East European Jewry stood at the threshold of a new era in which traditional Judaism (was) at last ready to encounter the modern world... but the new drama was not acted out; its dramatis personae were cut down forever."

The second, and much larger, part consists of a collection of autobiographies, memoirs, reminiscences, and letters by some 60 writers, some well known and others obscure. The excerpts, many freshly translated by the author, cover the topics outlined in her introduction, and serve to bring the bare historical record to life. Each piece is preceded by a brief preface describing the author and his words in its historical context.

There are tales of early hasidic rebbes, balanced by the works of the founders of the haskala movement. The section on Zionism covers the range from Ahad Ha'am and Chaim Weizmann to Vladimir Jabotinsky. In each case the preface outlines their politics and puts them in context.

The book, by design, does not cover the period of the Holocaust. But the echoes are there, not least in the large number of authors who died between 1940 and 1945. In the introduction, Dawidowicz notes that "Eastern Europe was multicultural, multilingual and multinational. Jews lived amid people divided by language, religion and culture, all striving for independence and political power." It seems that the

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# BOOK REVIEW SECTION

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one thing that united them was anti-Semitism. The more political freedom the people had, the greater was the anti-Semitic rhetoric. This situation is reflected in the poignant memoir by Sholem Schwartzbard. In 1926 he assassinated the notorious Semyon Petlura, instigator of the Ukrainian pogroms of 1918-1920, on the streets of Paris. His greatest fear was that he had accidentally killed the wrong man. He was acquitted following a three-week trial and died in 1938 in South Africa.

This book would be worth reading for either the introduction, or the anthology. The combination makes it a valuable additional to any one's library and heritage.

## Pearl Buck's 'Peony' is a lovely reprint

Reviewed by  
SYBIL KAPLAN  
*Peony* by Pearl S. Buck, Block Publishing, 335 pp., \$11.95, special edition reprint.

"The Chinese Jews of Kaifeng represent one of the most obscure, and one of the most fascinating chapters in the annals of the Jewish diaspora." So begins the afterword written by Wendy R. Abraham, a Columbia University scholar of the history of the Jewish descendants of Kaifeng.

Whereas Jews in China date to the 8th century C.E., the setting for this novel is the 1850s.

Although this novel was published in 1948, this edition has been reissued to coincide with the recent interest in the Jews of Kaifeng who came to China 1100 years ago but essentially disappeared in the 19th century.

In this novel, "Pearl S. Buck managed to reveal the sweeping panorama of Chinese Jewish history all at once in this way through the rise and decline of Jewish observance in the Ezra family," Abraham tells us.

The novel is seen through the eyes of the non-Jewish Chinese bond-maid, Peony, and portrays a powerful story of the conflict between Jewish traditions and Chinese life.

At the opening of the novel, Peony is 17-years-old. The patriarch of the family is Ezra ben Israel whose mother was Chinese. He and his wife have a 19-year-old son, David, whom they are concerned know his Judaism

and find a wife.

Although David's subsequent marriage is not as his family would prefer, he makes a life for himself, faces the conflicts of his Judaism and continues his platonic relationship with Peony.

For anyone who is a Pearl S. Buck fan, this is wonderful reading. For those who are curious about what may seem to be a curiosity of Judaism, this is a warm, fascinating book.

Although this novel is more than 40 years old, it could have been written today. It is truly a classic to be read by those who want to know more about the exciting world of people different than ourselves who make up the Jewish people.

## Berenbaum's Essays are a must read

Reviewed By RABBI  
RICHARD POLIRER

"After Tragedy and Triumph: Essays in Modern Jewish Thought and the American Experience," by Michael Berenbaum, Cambridge University Press: Cambridge, 1990. 196 pages.

What should one make of a slim volume containing 13 essays on the subjects of the Holocaust and American Jewry? Esoterica? Pedantry? Professorialism?

Rejoice! Michael Berenbaum has presented us with as fine a collection of papers as I have seen between two book covers. The essays are meaningful, never bog down, and make sense — even when I personally disagree with some of their content. His very definite opinions do not tiptoe about in euphemism, and are not shrouded in overblown phraseology. Rather, Berenbaum's essays are insightful themes presented in a crisp, concise manner that is crystal clear and never ambiguous. He writes for the scholar, yes, but his lively, inviting style beckons every reader to think along with him as he examines the Shoah and American Jewry.

As Project Director of the US Holocaust Memorial Museum, Berenbaum is a modern thinker whose elegantly simple prose makes good sense and good reading. Beginning with the précis that introduces each essay, Berenbaum elicits approval with pointed prose, direct diction, and vibrant phrasing. He tells you what he is going to say, and then he goes out and says it with lu-

cidity and perspicacity.

In these essays Berenbaum tackles the tough issues: Will the US Holocaust Memorial nativize the Shoah, de-emphasizing the scope of the Jewish tragedy in favor of political expediency and the trumpeting of homegrown American virtues? How should we present programs on the Shoah in a public milieu? Is there too much Holocaust floating around these days? How should we attempt to teach this cataclysm to a new generation without traumatizing them or presenting their history as a vale of tears? Does the Shoah preempt the three millennia of Jewish history that preceded it? Has Judaism changed forever because of the Shoah?

While the section on he Churban (destruction of European Jewry, in the parlance of the Yiddishists) is thought-provoking, providing many questions and precious few clear-cut answers, the second half of the book, dealing with a few major personalities of our time, is a true joy to devour. After a magnificent look at the implications of Buber and Rosenzweig's philosophies in our non-Orthodox era, as well as a candid three-way free-for-all featuring David Hartman and Yitz Greenberg on the challenges faced by modern Orthodoxy in our time, Berenbaum focuses on Elie Wiesel and Jacob Neusner, each prolific and somewhat larger-than-life in today's world of Jewish thought. These portrayals are particularly well-drawn, and delve into the background and biases, strengths and challenges of each as they face the Holocaust. In a final crescendo, Berenbaum muses over the fate of Zionism and its next step in a region wracked by religious fanaticism. Can Zionism survive as a viable force, or must it change? If so, whither?

For the American Jew, the choice of an Israel-centered existence, as opposed to a native focus, is the crucible of modernity. After the tragedy of Holocaust and the triumph of Zionism and the creation of Israel, the Jewish community has assumed a new multi-dimensional status, according to Berenbaum. For the author, this insight will propel American Judaism forward, though it is still too early to see the shape of that future tapestry of Jewish experience.

Berenbaum's finely-tuned works are thoughtful and

logical in their conception, as well as carefully-honed products in their final form. Their brilliance, creativity, and ultimate clarity stand as beacons for future thinkers to ponder and follow.

## Books received

Reading Isaiah, Edgar W. Conrad, Fortress Press, Minneapolis, 1991, 185 pp., Price unavailable.

The Rabbinate as Calling and Vocation: Models of Rabbinic Leadership, Basil Herring, Jason Aronson, New Jersey 303 pp., \$30.

1492: The Life and Times of Juan Cabezon of Castile, Homero Aridjis, Summit, New York, 1991, 285 pp., \$21.95.

Power, Politics and the Making of the Bible, Robert B. and Mary P. Coote, Fortress Press, Minneapolis, 1991, 191 pp., Price unavailable.

Early Israel: A New Horizon, Robert B. Coote, Fortress Press, Minneapolis, 1991, 197 pp., Price unavailable.

Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community, J. Andrew Overman, Fortress Press, Minneapolis, 1991, 174 pp., Price unavailable.

Why Are The Jews Despised?, Alberto Moscona Nissim, Van-

tage Press, New York, 1991, 135 pp., \$8.95.

A Light Among The Gentiles: Jewish Missionary Activity in the Second Temple Period, Scot McKnight, Fortress Press, Minneapolis, 1991, 205 pp., Price unavailable.

The Women of Genesis: From Sarah to Potiphar's Wife, Sharon Pace Jeanson, Fortress Press, Minneapolis, 1991, 152 pp., Price unavailable.

Old Testament Theology in a Canonical Context, Brevard S. Childs, Fortress Press, Philadelphia, 1991, 255 pp., Price unavailable.

The Parables of Jesus: In The Light of The Old Testament, Claus Westermann, Fortress Press/T&T Clark, Minneapolis, 1991, \$12.95.

Greeks, Romans and Christians: Essays in Honor of Abraham J. Malherbe, David L. Balch, Everett Ferguson, Wayne A. Meeks, Fortress Press, Minneapolis, 1991, 404 pp., Price unavailable.

Pages from a Scrapbook of Immigrants: A Journey in Poems, Morton Marcus, Coffee House Press, Minneapolis, 1991, 130 pp., \$8.95.

A Sympathy of Souls, Albert Goldbarth, Coffee House Press, Minneapolis, 1991, 177 pp., \$9.95.

Smoke Over Birkenau, Liana Millu, Lynne Sharon Schwartz, The Jewish Publication Society, Philadelphia, 1991, 197 pp., Price not set.

## ABOUT BOOKS

By JACK FISCHEL



It turns out that Malcolm X was not an anti-Semite and in fact deplored anti-Jewish behavior among his followers. It will be of some interest, given the exacerbated tensions on college campuses between Jews and African Americans, as to what the latest biography of Malcolm X has to say on this matter. Carroll and Graf will publish *Malcolm X: The FBI File* in November. The commentary will be written by Clayborne Carson, and Spike Lee will provide the introduction (\$23.95). Jewish feminist writer Andrea Dworkin's novel *Mercy* will be published in September by Four Walls Eight Windows (\$19.95).

The story of the Katyn massacre in which Polish Christian and Jewish officers were murdered by Soviet troops is recounted in all its chilling detail in *Katyn: The Untold Story of Stalin's Polish Massacre* by Allen Paul. Scribners, September, (\$24.95). A work of fiction that should be of interest is *The Rabbi and the Nun* by Mordecai Schreiber, Shengold, September (\$18.95). The novel is a treatise on one man's Judaism during the social upheaval of the 1960s, but includes musings on religious life.

Coming in August in reprint is *Escape or Die* by Ina Friedman, Yellow Moon, (\$10.95). The book includes true stories of young people who survived the Holocaust. Twelve people who were under 20 during the Shoah were interviewed for this volume. The University of California Press will publish in October, *The Generation: The Rise and Fall of the Jewish Communities of Poland* by Jaff Schatz. The author relates the life story of the Jews who joined the Polish Communist Party in the late 1920s and early 1930s, only to become its victim 30 years later, (\$39.95). Also from California is *Hebrew Poetry of the Middle Ages and the Renaissance* by Dan Pagans with a forward by Robert Alter. September, (\$22.50). In August, California Press will publish *Palestine and Israel: The Uprisings and Beyond* by David McDowall. The author is a specialist on Middle East affairs who began his research on the region at Oxford. (\$13.95, paper).

## SPORTS SCENE

# Women's Hall of Fame choices



Amanda Grunfeld

## Playing against Navratilova reward enough for Grunfeld

For Amanda Grunfeld, Britain's top Jewish female tennis player, her recent Wimbledon appearance on Number One court opposing Martina Navratilova was a high point in her career even though she went down to defeat by the score of 6-3, 6-1. The 24-year-old Manchester young lady performed before her parents, Henry and Margaret, and brother Neal, and didn't take her defeat too much to heart. "It was no disgrace," she said afterwards. "She didn't knock me off the court and I was bloody nervous. It's reassuring to know there's not such a gap."

She produced her best tennis in the eighth game, unleashing two winning cross-court shots. Navratilova then double-faulted to give her a break of serve at 5-3. Navratilova came right back to break Grunfeld's serve and win at 6-3.

Undaunted by her loss, Amanda said "It was so unreal that it took me a long time to settle down. But once I did, it was great."

## Mediterranean Games, but without Israel?

**ATHENS** — The Mediterranean Games ended last Friday once again without representation from Israel because eight of the 18 nations competing are Arab and consequently the suggestion that France might invite Israel to compete in the 1995 Games may mean that the contests just completed will be the last. France will host the 1995 Games, which are held every four years.

Claude Collard, who heads the committee of the

Games, said that "We have to take into consideration the sensitivity of the Arab states. Even if a majority voted in favor of Israel, there would be no more Mediterranean Games, there would be a schism. It's impossible to think of accepting Israel unless there is progress (towards peace) in the Middle East."

He told reporters that Israel sought to participate in the Games once about 20 years ago but was turned down.

## Amy comes close in Women's Open

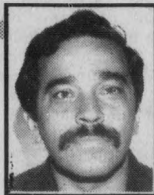
**FT. WORTH, Tx.** — Amy Alcott came close but finished third in the Women's Open after playing some of her best golf and failing by three strokes of winning, a victory that would be her 30th on the tour and automatically enter her into the July 17, 1991 Page National 20

LPGA Hall of Fame. That goal has eluded her, but will fall into her lap one of these days, considering that at age 35 she is as good a shot maker as any other female golfer in the world.

Her scores of 75, 68, 72 and 71 earned her \$32,882.

By **SHEL WALLMAN**

The Women's Sports foundation has nominated 13 athletes and 8 coaches as candidates for induction in the International Women's



Sports Hall of Fame. Living members of the Hall vote on nominations and the winners will be announced this fall.

One of the nominees is Poland's great track star, Irena Kirzenstein Szewinska. In four Olympics from 1964 to 1976, Irena captured three gold medals, two silvers and two bronzes. She still holds Jewish records in the 60, 100 & 200 M. Dashes, the 400 M. Run, the Long Jump and the Pentathlon. Her Polish-Jewish parents fled to the USSR following the Nazi invasion, and Irena was born in Leningrad in 1946. Shortly thereafter, her parents returned to Warsaw where Irena has lived ever since.

Another nominee is fencer Helene Mayer of Germany who won an Olympic gold medal in the foil in 1928 and a silver medal in the foil in 1936 at the infamous Berlin Olympics. Although Helene's father was Jewish and her mother was Christian, the Encyclopedia of Jews in Sports indicates that she was raised as a Jew. Nevertheless, Helene, who had been living in the USA, returned to Germany for the Olympics and gave the Nazi salute at the awards ceremony.

Among the coaches nominated were Julie Jones Puglise, co-founder of the Intercollegiate Women's Fencing Association, and Rusty Kanokogi, who helped women's judo gain entry as an Olympic sport.

**Farewell**

Farewell to Moe Spahn, 79, of New York City, who was an All-America basketball player in 1932 while at CONY. Moe later coached hoops at CCNY and the US Military Academy. His son, Stephen Spahn, led the Ivy League in scoring in 1962 while playing for Dartmouth.

Adieu, as well, to David Karetsky, 50, of Aspen, CO.

He was killed in an avalanche while on a helicopter skiing trip to the Purcell Mountains of British Columbia. In helicopter skiing, regarded as the most adventurous version of the sport, skiers are lifted to high altitudes to descend with a guide in virgin snow. David swam for Yale U. and won two gold medals for the USA at the 1961 World Maccabiah Games.

**In golf**

Pebble Beach, CA was the site of the 1991 NCAA Division I Golf Championship. Of the 156 golfers who teed off, only two were known to us as Jews. Alex Rosen, a senior at Rice U. from Springfield, MO, shot a 72-hole 306 for a #91 place finish, while Adam Weinstein, a soph at Miami U. of Ohio from Shaker Heights, Oh., shot a 312 for a #127 place finish.

From Pebble Beach Rosen returned home to birdie the 15th hole and win the Missouri Golf Association Amateur Golf Championship.

**In baseball**

Mike Malkin of Birmingham H.S., a senior CF'er who pounded out a .465 b.a., was named All-Los Angeles, Class 4-A schools, 1st-team, as was Adam Perlman of Chatsworth H.S., a junior catcher who had a .308 b.a.

Josh Harris (P), a senior at Hamilton H.S., pitched (5-1 record) and played a

variety of positions (hit .333) and was named All-Los Angeles, Class 3-A schools, 1st-team, in the utility designation.

**At Wimbledon**

Here's how it went at the rain drenched Wimbledon All-England Tennis Championship. First round losers included Andrea Leand of Barto, MD., Amos Mansdorf of Israel and Martin Jaite of Argentina. Those defeated in the second round included Amanda Grunfeld of England, Gilad Bloom of Israel, Jim Grabb of Tucson, AZ., and Aaron Krickstein of Crosse Pointe, MI. The #15 seed, Brad Gilbert of Oakland, CA., was eliminated in the third round.

**Table Tennis Champ**

Randy Cohen, a soph at Western High School in Fort Lauderdale, FL., is the reigning U.S. Open Table Tennis champion in the Under-18 division. With table tennis an official Olympic sport since 1988, the US has moved up five spots in the past year to #15 in the world rankings, but Cohen is not satisfied. "We need more training, more dedication, and the realization that to be the best, you need to work," said Cohen.

Help write the Sports Scene. Send items of interest to Shel Wallman at 70 West 95 Street, #27G, New York, N.Y. 10025.

## Golfer makes comeback pay

**SUTTON, Mass.** — Returning after a layoff of years to competition in the PGA senior tour, Bruce Fleisher earned what was his largest prize ever — \$180,000 — as he won the

New England Classic here in a seven-hole playoff. Fleisher has been a golf professional at Florida links and only rarely enters senior PGA tour competition.

## Job database may be answer

**JERUSALEM** — Although belated and although it will be months before the database will profile 30,000 qualified jobseekers in scientific fields, it has started with 700 names and is adding more than 200 a week. The computerized listing of qualifications of unemployed immigrants will enable potential employers

to make additions to their staffs simplified and more efficient.

Director Joseph van Zwaren, head of physical sciences of the Ministry of Science and Technology, pointed out that already a few dozen people have found work through the new service.

## Sanctions dropped on South Africa

**JERUSALEM** — The sanctions against South Africa which Israel had imposed

in 1987 have been removed, although the ban on military trade remains in effect.